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BAIBOORT, EASTERN TURKEY.

THE

MISSIONARY HERALD.

VOL. LXVII. — JUNE, 1871. — No. VI.

BAIBOORT, IN EASTERN TURKEY.

By Rev. M. P. Parmelee.

Baiboort, or Papert (Fortress), as the Armenians call it, lies about midway between Erzroom, in the interior, and Trebizond, on the coast of the Black Sea, being about seventy-five miles from either city, and directly on the highway of travel. It is situated in the midst of rocky eminences, which nearly surround it on three sides, and along the margin of a river (possibly one of the rivers of Eden) which cuts its way picturesquely through, between the hills.

Its natural advantages for a fortified town, together with its proximity to the northern boundary of ancient Armenia, gave it formerly a high importance in a military point of view. Hence the citadel, a portion of which is seen in the illustration, built on the rocky height, is quite impregnable against all forms of attack in ancient warfare. It was, and still is, a place of much ecclesiastical importance, which is indicated by the four Armenian churches,[1] and a bishop resident there. Its present population is eight or ten thousand, one fourth or one third being Armenians, and it is important chiefly in a commercial point of view; now more especially so, since a carefully built macadamized carriage-road is soon to be completed from Trebizond to Erzroom, passing directly through it. The opening of this road into the interior of Turkey, the first advance in the methods of locomotion since the days of Abraham, will be the beginning of a new era in the history of that region.

The chief object of introducing this illustration here is, to show what wide and interesting fields open before us, which as yet we are unable to occupy. And to understand why such important points are not occupied, you should know that the Erzroom station field, to which Baiboort belongs, comprises more than *fifty thousand square miles;* that missionaries residing at Erzroom, to reach their furthermost out-station, must travel *two hundred and fifty miles*, mostly on horseback, over rugged, precipitous mountains; that it is considerably larger than the empire State of New York, nearly as large as the *six New England States*, or, to compare it with other mission fields, that it is about equal in extent to the

[1] One of these may be seen in the picture — a large building with sloping roof, just under the rocky eminence on which stands the fortress.

entire field of the mission to Central Turkey, and *ten times the extent of the Syria mission field;* that it contains nearly a million and a half of people, scattered through more than five hundred cities, towns, and villages. And the force to supply this field, when all are on the ground, consists of three missionaries and their families, and two lady teachers. What can so few accomplish towards occupying thoroughly such an immense territory?

It is true, the work of a missionary is supervisory and not pastoral. *Native* helpers are to act as local pastors and teachers. But our force is altogether inadequate to the work of raising up helpers, of organizing churches and supervising them, even though there were a hundred native assistants. A careful estimate by Dr. Clark is to this effect: that to secure the greatest efficiency, there should be about one missionary to every hundred thousand of the population. This rule would give us at least *twelve* missionaries where there are now only *three.* And doubtless it would be better policy, and in the end better economy, to employ such a force.

But some one asks, Why not have the twelve missionaries, and finish up the work in an energetic, business-like manner? That is just what we would like to do, but where are the men? With all our most earnest efforts at persuasion, with pastors and theological students, we can induce scarcely more men to enter the work than enough to keep the broken ranks full. Whence then are we to double or quadruple our force?

Will not some, moved by this appeal, look with pity on the perishing souls of that most interesting region of Eden and Ararat, and offer themselves to this work, so that, after supplying other more pressing needs, we may at least organize *one* new station?

And I am sure, if the men are forthcoming, — not men that can easily be spared at home, but men of gifts and culture, of energy, of common-sense as well as spirituality, — the churches will not fail to sustain them. So, my young brethren in the ministry, or about to enter it, the answer is with you — Shall this work go forward, or not?

REV. WILLIAM FREDERIC WILLIAMS.

The last number of the Herald briefly noticed the death of Mr. Williams, at Mardin, Eastern Turkey, on the 14th of February. This death is not only a very sore affliction to the widow and the children, to an extended circle of friends and to the station at Mardin, but will be felt as a heavy loss by the Eastern Turkey mission, and indeed by all the missions in Western Asia. Extracts from sundry letters to the Missionary House and to friends, will serve to show how highly Mr. Williams was esteemed, and to present, in some degree, the peculiarities and excellences of his character.

In regard to his last sickness and death, Dr. Raynolds, of Harpoot, who attended him, says: "Long exposure to a debilitating climate, the severe and long-continued mental and physical strain which the persecution of two and a half years ago involved, — which I suppose wore on him as none who were not with him thought, — together with the cares which the building, now nearly com-

pleted, brought, and the serious and repeated drains of the vital fluids which he has suffered [from repeated hemorrhages from the nose], seemed to have done the work of ten or fifteen extra years, and to have brought the system to the point where no recuperative power remained. . . . . Surely and rapidly the powers of life ebbed away, and during the last forty-eight hours the mind, whose powers had been hitherto almost unimpaired, found the weakened brain an inadequate instrument.

"A kind Providence spared him severe physical suffering, and his end was peaceful. During the last hour of life he seemed once or twice to recognize his beloved wife and infant daughter, and just before the last gasp was drawn, his working countenance appeared to indicate that visions of a brighter world were dawning to his spiritual sight, but the organs of speech were inadequate to express the feelings of the heart. . . . .

"And so has departed one of the most faithful and beloved of the missionaries of the American Board, leaving a bereaved family, a stricken station, a mourning mission, who feel, with a large circle of friends, that the Lord has sorely afflicted them."

Mr. Andrus, of Mardin, wrote: "It is with a heavy heart I sit down to tell you of our loss and the loss to the work, in the death of our beloved brother, my missionary father, dear Mr. Williams. . . . . Asleep in Jesus, he rests now. How much we all loved him! — our guide, our counselor, our head — adding his wisdom, practical good sense, and large missionary experience to our efforts at acquiring the language and becoming actively acquainted with the work in which we all are yet young.

"But the Master has come and taken him from us, and from the work here, for reasons which we cannot understand. 'How is the strong staff broken and the beautiful rod.' 'Even so, Father, for so it seemeth good in thy sight.' What we shall do without him I do not know. The Lord help us in his own work."

Mr. H. N. Barnum wrote from Harpoot, February 17, on hearing of the death: "My relations with Mr. Williams, for nearly ten years past, have been very intimate. He has spent several months in my family, I have been more or less in his family, and we have traveled together on horseback, for weeks at a time. There are very few whom I knew better, and none whom I loved more. There was an undue tendency to distrust his own powers and judgment, and to look on the dark side of things; but aside from this he was a rare man. He had great power of self-control, and was so sensitive and undemonstrative that those who did not know him intimately can scarcely be said to have known him at all. He possessed genuine refinement, and with the marvelous fund of information which he had, in almost all departments of knowledge, his fine command of language, his good nature and enthusiasm, he was, in his more cheerful moods, a fascinating member of our social circle. His clear mind had been carefully cultivated, and his acquisitions were very exact. However much he distrusted his own judgment, we, his associates, confided in it largely. He was forward to acknowledge any mistake and to correct it, and he was enthusiastic in his zeal for the policy of self-support in the missionary work. His students held him in the

highest admiration, and very few missionaries have secured the affection of the people for whom they labor to so great an extent as he. Had he remained in the home-land, I am sure he would have occupied a conspicuous place among the clergy.

"He was very careful in the use of missionary funds, and in every particular was guided by a peculiarly sensitive conscience. He was, withal, a devoted Christian. His many trials had wrought in him a deep and thorough work. When, last May, he was thought to be near his end, I was permitted to be with him for a time, and I regarded it as one of the greatest privileges of my life. There was no ecstasy, but his quiet, cheerful trust and peace, his resignation and savor of godliness, made his room seem very like the portals of the heavenly world.

"But he has gone, and his place who can fill? He has attained the rest he had so long anticipated; but we who remain are filled with sorrow over our own loss and the great needs of the work.

"Our brother was very averse to praise, but I cannot refrain from giving this slight tribute to a noble missionary. If the world could know of his unfaltering devotion to his work, in loneliness and weakness, and at times, too, when it seemed beset with clouds and darkness, she would give him a high place among her Christian heroes."

From the many passages marked in letters to friends, in the mission fields and in this country, which have been kindly sent to the Missionary House, selections only can be presented. Allusions to his weariness, his previous near approach to death, etc., are sufficiently explained by extracts given above.

"The *one* attraction of heaven for Mr. Williams was *Jesus*. 'Like Jesus,' and 'without sin,' and 'to be with Jesus and see him as he is,' were phrases ever on his lips. He used often to speak of the great host gone before, and of the loved ones constantly gathering there; but it was rare to hear him speak of joy at the prospect of meeting them. It was always '*Jesus*, the joy of loving hearts.' Neither did he long for heaven as a place of *rest*, until very near the end. He loved toil, and felt a great desire to live and labor for the Master. One day, perhaps a week before he died, after we had been talking about last things, I whispered, 'Don't you want to get well?' With quickest animation he replied, '*Of course* I do. There never was a time when I so much wanted to live. It seems to me we have reached a point where I could do something, and I *should* so love to have a few more years for work. But evidently the Lord does not think as we do. He knows. His will be done.' It was a cherished desire of his heart to teach the men in the school. He very unwillingly gave up that work, even for a journey to recover health."

"Jesus was his near and constant friend, of whom he loved to speak. So, many nights, before going to sleep, his last words were about the love of Jesus — his love for *sinners!* He often repeated entire hymns, or single stanzas. That one beginning, 'Sun of my soul, thou Saviour dear,' was a great favorite, and many a night, when I have been dropping off to sleep, he has been repeating that over and over.

"But notwithstanding all his walk with heaven constantly in view, he gave

himself with all the strength he had to the duties in hand. When I sometimes remonstrated with him, thinking that he was doing too much, he would reply, — 'Yes, perhaps so, but I may not be here to-morrow, and I must give these boys all I can, each day.' How he did enjoy teaching the Bible! He pushed the building, too, just as fast as was possible, he seemed so anxious to have it off our hands and out of mind, that the whole strength of the station might be given to proper missionary work."

"Do not you who knew him remember how often he quoted, — 'Tis but a little while'? During the last weeks, he repeated that stanza many times, and still oftener the refrain, —

'Then, O, my Lord, prepare
My soul for that great day,' etc.

And that precious 'Just as I am,' was the Alpha and Omega of many a little talk we had together. At last he did grow very weary, and often exclaimed, 'So tired, O, so tired.' In one of those weariest hours he asked me if I remembered Bickersteth's description of Paradise. 'Well,' he said, 'I can't bear to think of it. To think of climbing over those mountains, it is so wearisome. I think, "In my Father's house are many mansions," and I want to be taken right into one of them, and laid down to rest — to rest — O how sweet.'"

"The intellect was clouded in the last hours. It would have been an unspeakable grief to us that there were no seasons of consciousness towards the end, had we not the heavenly memories of those days last May. We needed no dying testimony to assure us that Jesus was all in all to our dear one. Clear, unequivocal utterances, on that point, we have had almost daily for months. Jesus was the beloved of his soul; Jesus' wonderful love was all his theme; Jesus, the Saviour of sinners, was all his hope."

"What would we not give to know what glorious vision burst upon his transfixed, wondering gaze, that last moment before the breath ceased from the body? That he saw things unutterable was evident. I shall never forget that look of surprise, and the working of his mouth, as if he struggled to speak."

"More and more it seems to me a deep mystery why he was taken just as the work in this region appeared to be hopefully opening, just at a time when his ripe experience was so needed. Light is certainly breaking through the clouds that have so long made this field dark, and he saw it and rejoiced. A few days ago he said, 'Well, thank God, I do believe the work in Mardin has begun at last — at *last*. . . . . Moses was permitted to look into the promised land from Pisgah, but was not allowed to enter in. I am like him.' He was from time to time, during the winter, a good deal cheered by little items of encouragement that came to us from the different out-stations, and has often said there never was a time when he so longed to live and work. He often felt that he *could not* leave to go to America; that everything was ready to his hand now, and he *must* work."

"How continually he reproached himself for 'useless, fruitless existence,' and yet how diligently, industriously, and conscientiously he employed every power of body and mind to gain the end to which he consecrated his life. Now that he is gone, we see so many fruits of his toil that we wonder how — single-

handed — he was able to accomplish so much. How strongly and clearly he indoctrinated this people with Bible truth, is manifest even in some of the very feeble minds among the women, who have Scripture answers ready for objectors. His sayings were always so pointed that they were easily treasured up; it will be a great while before they die out of the hearts of the people. There is real mourning — deep grief — in Mardin for the beloved missionary father. The tearful eyes, the trembling voice, speak of bereaved, orphaned hearts."

Mr. Williams was born in Utica, N. Y., January 11, 1818, and united with the Presbyterian church there, February, 1831. He entered the Sophomore class at Yale College in 1837, but was taken sick and left at the commencement of his third term, June, 1838, and was subsequently engaged in various employments, mostly in engineering, till the autumn of 1844, when he entered the Auburn Theological Seminary, preparing for the ministry. In November, 1846, he offered himself to the American Board for the missionary work, in which his elder brother, S. Wells Williams, was already engaged in China.

In his letter, with characteristic modesty, yet decision, he said: "I am induced to offer myself to the Board simply because, as there is a great call for men and those qualified do not go, others must or the fields must remain uncultivated. In my case (except general unfitness) there seems no special reason why I should *not* go. I judge it to be my duty to offer myself. As for that enthusiastic ardor for the work of which many speak, I have not one bit of it. If I go it is only as matter of duty, not at all of inclination or desire, other than a general desire to labor where duty calls."

He was highly recommended by the Professors at Auburn and others, was ordained at Utica, February 3, 1848, was married at Rome, N. Y., to Miss Sarah Pond, August 10, of the same year, and with her sailed from Boston January 3, 1849, for the Syria mission. In the summer of 1850 he was designated to Mosul, which soon became a station of the "Assyria mission." This was his field until 1859, when he commenced the station at Mardin, "on the mountains which head the great plain of Mesopotamia," where he died. Called as he was to suffer repeated and very sore afflictions (having followed three wives and a child to the grave), it is not difficult now to believe, that all these afflictions, truly sanctified, have served to work for him "a far more exceeding and eternal weight of glory." Dictating a letter to his son in the spring of 1870, when he was apparently near to death, he said: —

"I find every day a quiet peace in putting all my case into the hands of Jesus, who came into the world to save *sinners;* and as a sinner I came unto him to be saved. I have no new experience, but it is very sweet, with the old trust, conscious of my guilt and shortcomings and unfaithfulness, conscious that He knows and remembers not only all the sins which I remember, but thousands which I have forgotten, to come to his feet, saying, —

> '*Just as I am* — without one plea
> But that thy blood was shed for me,
> And that thou *bidst* me come to thee,
> O, Lamb of God, I come, I come.'

"When a hemorrhage begins I simply leave it in his hands, quietly waiting the indications of his will. Of how it will be when the end really comes, I know nothing. I say — nothing; but it is written that those whom He loved

He loved to the end. I *trust*. I cannot conceive what atheism, or skepticism, or positivism could do for me now, with their negations, and endless and contradictory perhapses, and perhapses, and perhapses. The soul that is closing its eyes upon the seen and launching into the untried, needs the clear ringing of the sure voice, 'Lo, I am with you always.' 'It is I, be not afraid.' . . . . The will of the Lord — that is *our* will."

WOMAN'S OPPORTUNITY.

"We are of the impression that idolatry and superstition are kept in China mainly through the influence of the women. The mothers teach their children, at home and in the temples, various acts of religious worship; and so the system is perpetuated from age to age. Were the women only converted, we believe that idolatry would soon cease out of the land. Now they are to be reached specially through their own sex, alike native and foreign, and we cannot too earnestly counsel the employment of such a class of persons in connection with missionary work in China. Females — married and unmarried — are capable of doing much useful service in this way; and the latter, in particular, from their being in circumstances to give themselves wholly to it." So writes a veteran missionary of the London Missionary Society.[1]

"The conversion of one woman is worth that of two men, in its relations to the progress of the gospel in India. The man often fails of bringing in his household, and his character suffers from home influence. The woman is almost sure to bring in her husband and family." So states a missionary of the American Board, after nearly thirty years in India; and he takes an unmarried daughter back with him to aid in this work.

Twelve unmarried ladies in China and India, and two others soon to go, are the response of the American Board to the calls of Providence for special labors in behalf of women in these fields. These fourteen devoted Christian women, educated in our best institutions, adopted by the Woman's Boards, and so taken to the hearts and loving sympathies of thousands of Christian women in our churches — what a work may they not accomplish! How many homes may be made glad by their coming, how many native women may be trained for Bible-women, what lines of Christian influences opened, reaching to the multitudinous villages of China, to the zenanas of a proud gentry and the humble habitations of the wretched and despised outcasts of India!

Yet the success of these missionaries, and of twice as many more in other mission fields of the Board, turns upon the faith and prayer of their sisters here at home. It is one work for those who go and those who stay, and *equal faith and sacrifice* for Christ are the conditions of the grandest results.

Thanks for the Woman's Boards, that are thus making this to be seen and felt as a common cause, and bringing the women of our churches into closer sympathy, into immediate personal relations with the missionary ladies and their work for Christ. The whole movement is rich in blessing, stirring the deepest Christian feeling in thousands of hearts at home, and giving it oppor-

[1] Rev. William Muirhead, in *China and the Gospel*. London: 1870.

tunity of expression, while it is a source of cheer and encouragement to those abroad, leading them to expect the Divine blessing on their labors.

"I am *so glad* I belong to you," said a young lady to the President of the Woman's Board in Boston, as she was about leaving for Turkey. It is the common feeling, and shows how deeply the missionary longs for the love and sympathy of Christians at home. Shall it not be given? Shall not societies auxiliary to the Woman's Boards be formed in every Congregational church, and so the grand opportunity of the hour be improved?

The necessities of the mission fields, now, in the providence of God, thrown so largely upon the Congregational churches, will give ample scope for the interest and efforts of all connected with them, while the remarkable success of the Woman's Boards, the wisdom and efficiency and economy of their management, cannot but command the respect and confidence of all who love this cause.

ALBERT BARNES AND THE NATIVE MINISTRY IN TURKEY.

The Missionary Herald for January last, noticed the fact that Mr. Barnes, and Dr. Cowles, of Oberlin, had made very valuable donations of their Commentaries, for mission seminaries and native preachers. A grateful response has come from abroad. Mr. Trowbridge wrote from Marash, Central Turkey, on the 20th of February, as follows:—

"Your readers will be interested in the following note from the late Rev. Albert Barnes, as it shows how deep an interest he took in the extension of Christ's kingdom throughout the whole world. I had written to Mr. Barnes, inquiring if there was any way by which copies of his Commentaries could be placed in the hands of those native pastors and preachers of this mission who know the English language. The following is his reply:—

'Philadelphia, *November* 11, 1870.

'Dear Sir,—I received your letter of May 26th and thank you for it. I could not undertake to solicit money for my own publications, but I have requested my publisher to forward to you, care of Mr. Hutchins, twenty-five sets of my "Notes on the New Testament," and twenty copies of my "Notes on Daniel," which I hope will reach you in safety, and which I will be obliged if you will appropriate in the way that shall seem to you best adapted to advance the interests of the mission. I hope they may, through others, preach the gospel of our blessed Saviour when I am dead; and I am thankful for an opportunity, in any way, of preaching in that distant land.

'I am very truly yours,

'ALBERT BARNES.'

"The number of volumes thus presented to the native pastors of this mission amounts to two hundred and seventy-five. I communicated the fact of this generous gift to the Chairman of the 'Evangelical Union,' a body composed of the pastors and delegates of the churches within the bounds of the Central Turkey mission. I have received the following acknowledgment of the gift, which I was about to translate and send to Mr. Barnes, when we were saddened by the news of his death:—

'AINTAB, *January* 27, 1871.

'REV. ALBERT BARNES, OUR DEAR FATHER IN CHRIST:

'I have heard from our friend Mr. Trowbridge that you have ordered a large number of copies of the "Commentaries," on which you have spent so much labor, to be sent to the young pastors in this part of Turkey. When I heard this, gratitude filled my heart, and I felt compelled to write you an expression of our thanks. As one of the least of the brethren, in the bonds of the gospel, I thank you personally for your labors and for your liberality; because, for many years, according to my ability, I have used your Commentary on the New Testament, and thus have enjoyed the fruit of your labors. Moreover, as the unworthy Chairman of our "Evangelical Union," on behalf of all the preachers and pastors, I thank you for the volumes that you have sent us; and I pray that God may accept your gift as a sweet-smelling savor; and may the Lord Jesus Christ himself make those books an eternal blessing both to us who will use them and to those who attend upon our ministry. May I ask of you still another favor. Will you help us by your prayers, that in our work, and in the use of your valuable gift, we may be faithful, that at last we may rejoice together? May God bless you, is our prayer.

'KARA KREKORE,

'*Chairman of the Aleppo Evangelical Union.*'

"When the above letter was written, Mr. Barnes had already gone to his reward. He will have many sincere mourners, but none more so than the Protestant Armenian pastors, preachers, and teachers in the Turkish empire, with whom his name has long been a household word. 'They rest from their labors and their works do follow them.' One of the last notes Mr. Barnes wrote is the one given above, and in that he expresses the wish that he may be permitted, through others, to preach the gospel in Turkey when he is dead. That wish has already been realized. He has 'rested,' but he is still preaching, and for long years to come will continue to preach 'the gospel of our blessed Saviour in this distant land.'

"Dr. Cowles, of Oberlin, has sent to these same pastors and preachers one hundred volumes of his valuable Commentaries on the prophetic books of the Old Testament. Such books are of the greatest value to them."

ARRANGEMENTS FOR THE HOME WORK.

THE withdrawal of a large number of Presbyterian churches from that fellowship in the work of missions which was so happily inaugurated nearly sixty years ago, taken in connection with the return of Dr. Wood as a missionary to the field which he formerly occupied, has necessitated the reconstruction of the Home Department. With a view to the greatest economy which the experience of the Prudential Committee has seemed to justify, they have decided to reduce the number of District Secretaryships to three.

Northern New England will remain unchanged; and it will still be in the care of Dr. Warren. To the Northwest District, Indiana has been added;

so that Mr. Humphrey will have the supervision of the region between Ohio and the Rocky Mountains. Dr. Bush is to occupy the place of Dr. Wood in New York City; and he will also take charge of the Middle States, including Ohio. For the present at least, no District Secretary will be appointed for Southern New England; but this measure is adopted in the hope that from New York Dr. Bush will render valuable assistance in Connecticut, and that from the Missionary House the officers of the Board will be able to care for Massachusetts and Rhode Island. It will be understood, of course, that missionaries, returning to this country from time to time, will aid in cultivating this most productive part of the constituency of the Board.

It will be seen that the success of this experiment will depend very much upon the coöperation of pastors. The Prudential Committee, after an experience of sixty years, are unable to satisfy themselves that all their District Secretaryships can be wisely surrendered. It would give them great pleasure to believe the contrary. They are desirous of keeping their home expenditures as low as possible; and they would gladly yield to the wishes of those who are opposed to the agency system. But many of our churches make no collections whatever for foreign missions. Others contribute irregularly, perhaps infrequently. Others still come far short, as is often confessed, of giving according to their ability. Till the number belonging to these three classes shall have materially lessened, it can hardly be safe for the Board to lessen its home machinery.

But the Committee are anxious to do this just as fast as they can. And it rests with the *pastors* of our Congregational churches to say when the change shall be made. *If all will forward to the treasury of the Board generous collections, the time will be very near.*

INTELLIGENCE FROM DR. CLARK.

Many will be glad to know, that Secretary Clark seems to have been improved in health by his journeyings thus far. The last letter received from him was dated at Beirut, April 11, when he was very hopeful as to his ability to perform any journeying that might seem desirable for visiting missionary stations in Central and Western Turkey. He was expecting to leave Beirut on the 13th of April, for Adana, to attend a meeting of the (native) Evangelical Union there; and would go from thence to Aintab, to the annual meeting of the Central Turkey mission.

MISSIONS OF THE BOARD.

Western Turkey Mission.

ORDINATION AT SUNGURLU.

Mr. Bartlett, of Cesarea, wrote from Talas, February 2d. He first reports attending the examinations of the seminaries at Marsovan (which have been noticed by others, in recent numbers of the Herald), and says: "I was disappointed to secure only one member of the gradu-

ating class for our field (besides the blind man, from this station), as we very much need a few well furnished laborers; but nearly all, if not the entire number, found immediate employment in the various fields represented, either one of which might perhaps have employed the entire class to advantage."

The annual meeting of the "Central Evangelical Union" — harmonious and pleasant — is noticed, and then Mr. Bartlett writes: "From Marsovan, in company with Dr. Schneider of Broosa, on his way to Angora and Istanos, and with a committee appointed by the Union, we proceeded to Sungurlu, a large town about seventy-two miles from Marsovan, and about thirty-six from Yozgat, to attend to the organization of a church and the ordination of a pastor over it. The candidate was a graduate of the class of 1868 at Marsovan, who, after two years of labor with this people, had now received a call to become their pastor. A church of ten members was organized, with a prospect of several additions at an early date. The candidate passed an excellent examination in the presence of a large audience, who showed a deep interest in questions and answers, which brought before them, in a brief space of time, a complete outline of the truths of the gospel.

"The day for organization and ordination was one of the deepest interest to that little band of believers, who, for some years, had been struggling on in the face of many difficulties, longing for this day. A very large audience attended the exercises of ordination, which were conducted by the two native pastors present, assisted by the two missionaries, Dr. Schneider preaching the sermon. The work at Sungurlu has made good progress and is still very hopeful."

THE CESAREA FIELD.

Respecting the condition of the Cesarea field Mr. Bartlett writes: "A general review of the work in our field, during the last three months, presents many things to encourage us. Everywhere we find prejudice and opposition giving way. The principles we teach form a topic of much free discussion among all classes; the Bible is studied as never before; and by all these means the light is spreading. Here, at Talas, the work has recently received a new impetus. Hitherto it has been almost wholly confined to the Greeks, but of late there is an awakening also among the Armenians. Three have joined our ranks within a few weeks, and others are inquiring after the truth. Last Sabbath, four members of our congregation, three Greeks and one Armenian, were received as members of the Cesarea church. At Koomdighen, a large village about twenty-five miles from Cesarea, new and very promising work has been opened this winter. We sent a student to labor there a few months, knowing that there were a few who were favorable to the truth. His hiring a room, as if to remain, awakened bitter opposition, and after remaining a few days he was forcibly driven from his room, and obliged to seek protection in the house of a Turk. A visit of Mr. Farnsworth succeeded in restoring the young man to his room, with a peaceful settlement of all difficulties. He has since written that some ten or twelve families have applied to be set off as a Protestant community, and that if the step is taken by these, many more will doubtless soon join them.

"We learn from Zinjirdere, a Greek village near us, that some eight or ten men from that place, now in Adana, have become decided Protestants, and that some have written the good news to their friends in Zinjirdere. If they hold out, their return in the spring will give a new impulse to the work there.

"In the matter of *self-support*, we are encouraged to hope that the present year will show decided progress. We have begun the year by requiring from the scholars of all our schools, both in the cities and villages, a small weekly tuition, and so far as we have heard, with encouraging results. In the support of preachers also, most of the congregations have made a decided advance.

"In short, in every important particu-

lar we have reason to thank God and take courage. If we may but witness the gracious outpourings of the Holy Spirit upon every part of the field, we are sure that the present year will show more rapid and more permanent advance than any preceding year has shown."

NATIVE PASTORS AND HELPERS.

A letter from Mr. Richardson, of Broosa, dated March 10th, relates mainly to native laborers coming forward for the Christian work, and states some facts of pleasant interest.

"In my last, of November 17, I referred to the reassembling of our station class, of twelve young men, in course of preparation to enter the theological school at Marsovan. Eight of these are now *en route* for that place. (Of three others it is hoped that they may join the school at Marash the next autumn.) Their deportment continued to be satisfactory, and their application and success in study creditable, as was made manifest at the close by a protracted examination of three days. They all give evidence of piety, and have been received to church membership. A part of them have had some experience as teachers. They are young, however, their ages not averaging more than twenty-two. Only one of them is married, and he is accompanied by his wife, who has been connected with Miss Clarke's school from its beginning. She hopes to continue her studies in Miss Fritcher's school. Miss Clarke also sends two other pupils to the female boarding-school of the mission. These accompany the party, thus making eleven in all. We beg you to aid us with your prayers for these and the other dear youth connected with our seminaries and schools.

"The Rev. Ghazaros Garabedean, educated and ordained at the mission institute at Basle, having accepted the invitation of the Broosa church, began to officiate as their acting pastor about the middle of December. He is a man of decided piety, agreeable manners, and varied acquirements. When he shall have overcome the disadvantages resulting from a seven years' entire disuse of the languages of this his native land, we may anticipate for him a career of great usefulness.

"Three students from the late graduating class at Marsovan are laboring within our bounds. One of them has received a call to settle over the people at Istanos, near Angora. The organization of a church and the ordination of a pastor are expected to take place there during the next summer. An undergraduate from Marsovan has labored during the winter with great acceptance, at Moohalich.

"The mild weather of the early part of winter favoring it, we were able to make a number of tours, visiting a number of the more remote as well as nearer out-stations.

"You will thus see that, while we are not permitted to record any great movement, our work goes steadily forward, and should our faith and patience fail not, we may yet attain the blessing of him that waiteth."

Central Turkey Mission.

THE ANTIOCH CHURCH, THEIR PASTOR AND THEIR MISSIONARY.

Mr. Powers wrote from Kessab, February 6. "The following letter, just received from the Protestant community in Antioch, expressing grateful confidence in and kindly feeling towards the missionaries who have charge of the Antioch field, may not be without interest to the readers of the Herald. The occasion of the letter was this. Another church had written us to inquire if we were willing Baron Haroutiun should leave Antioch to become their pastor. I wrote to the Antioch church, suggesting that their number was small and they were not doing a great deal for the support of the gospel, and inquiring if they would consent to the removal of Baron Haroutiun, a cheaper man taking his place. Their answer, omitting the introduction, is as follows: —

"'You have written us concerning our pastor, that in consequence of high prices the half lira which we give monthly

towards his support is insufficient, etc. We highly esteem our pastor and we cannot consent to part with him. We would be glad to pay his whole salary, but from the smallness of our number and our limited means we cannot do it; yet we will do what we can. We are dependent, in the first place, on the goodness of God, and in the second place on your generosity. It is true we do not deserve your generosity, but we give thanks to God that he sent you from the ends of the world to be as a father to us orphan children. And now you know our circumstances without our saying a word. As a father regards his children, so we beseech you to regard us; and if in the relation of children we have been found wanting, we beseech you to pardon our misdoings, as a loving father pardons the misdoings of his children. We are ashamed to present this our subscription list, but we have carefully examined our circumstances; all we have belongs to God; our property is his; and what we are able to do is this.'

"(Here follow the subscriptions of twelve brethren for the current year, amounting to 1,040 piasters, or ten Turkish liras, instead of six which they gave last year.)

"'And now though separated from us in person, we are persuaded you do not forget us, and we ask your prayers for the help of God, and the outpouring of his spirit, and the spiritual improvement of this church. We acknowledge that you have labored for us with unexceptionable zeal. It is entirely our own fault that we have made no more progress. We can find nothing to complain of on your part; the whole fault and blame is on our part; and we again beg you to pray for us that God may bestow upon us his grace, that we may all think on our ways, and being taught of God what we ought to do, may all strive together in love, and so your labors be not in vain. May God bless your work in the spirit. It may be that by your means God will vouchsafe his blessing to this church, and God being your helper your desires may yet be realized. In all our prayers we ask the blessing of God on your labors. May the spirit of God evermore be with you. Amen.'"

PERSECUTION AT AN OUT-STATION.

Mr. Powers wrote again February 28th. "I have recently made another visit to Antioch and the villages north of the Orontes. In one of those villages the brethren have encountered a good deal of opposition and persecution. Night after night stones were thrown upon the roof of the house occupied by the preacher, breaking the tiles and endangering the safety of the inmates. The storm which had been gathering for some time finally burst upon the brethren on Sabbath, the 12th, when a mob, under great excitement, rushed into the place occupied as a chapel by our brethren, while they were engaged in prayer, beat them and drove them from the place. The preacher was so severely beaten that he has been nearly confined to his bed ever since.

"I was in Antioch at the time, and on learning of the outrage I at once made complaint to the Governor, who promised to have the affair looked into. After some days' delay the culprits were taken to Antioch; but fearing that they might escape unpunished, on my return to Kessab Mr. Thayer went down, at my request, and attended the trial. It went on for several days in a farcical manner, the culprits bribing the court with oranges and rum, and denying all knowledge of the affair. And so, for aught that appears, the thing might have gone on for as many days more, or till oranges and rum were all exhausted, had not the Governor come into court, taken the thing into his own hands, condemned and fined the culprits, and taken a guarantee for the future peace of the village. Thanks to the Governor, but none to the court. This is the way things are done here. Well, if everything were right, we should never have come here."

SABBATH-SCHOOL AT MARASH — CANDIDATES.

Writing from Marash, February 27, Mr. Trowbridge states: "Yesterday there were 622 persons present at the Sabbath-school of the First Church. Of these

170 were women, and all the women were taught by native women. There were three other Sabbath-schools in session at the same hour, but I do not know how many were present. I mention this as one of the encouraging items. Examinations for admission to the churches are now going on. On Monday last ten persons came before the session of the First Church for examination. Thus the good work goes on."

Eastern Turkey Mission.

REPORT OF MARDIN STATION.

A REPORT of the station at Mardin, for the year 1870, has been received from Mr. Pond. It was written before the death of Mr. Williams, and refers to his protracted illness, and the apprehension that death might be near, as the "one great cloud" hanging over the prospect. A few extracts, respecting the state of things at Mardin itself, and at the out-station Mosul, will interest the reader.

"To the Eastern Turkey mission the year 1870 has been a year of singular trial. Prolonged illness, temporary absence from the work, and death have materially reduced the effective force. Each station has suffered. To the region in which our work lies the retrospect is not wholly glad. Crops have wasted or wholly failed under a drought but slightly relieved for two years. All business has lagged; poverty has increased; violence and robbery have been frequent. Recent rains, however, have given the price of grain a downward tendency, and new enterprises seem not so far out of reach. Under this new impulse, contributions from the native churches have been increasing.

"At *Mardin* the congregation has steadily increased. There is no thought of persecution, so strongly has the truth taken hold in the hearts of some and the respect of all. Eight have been received into the church on profession. The number of those who give tithes is slowly increasing. The work among the women has received quite an impulse from the efforts of the teachers of our women's school. From twenty to thirty attend weekly meetings for women, and evince an earnest desire to read and hear the truth. Many engage in prayer.

"In the church, old differences have been healed; Christian love is apparent; and the spirit of prayer for themselves, with earnest efforts for others, especially the unconverted of their own families, have been called forth. The yearly contribution shows an increase of 1,000 piasters. The project of soon building a new chapel and school-house, is now before the community."

Mosul. The ordination of a pastor at Mosul, in November, which has been noticed in the Herald, is reported, and in regard to the prospects at that place it is said: —

"Up to the time of their connection with this mission, the thought that they might and ought to bear at least part, and ultimately *all* of their own pecuniary burdens, seems not to have occurred to the Protestants at Mosul. Much less did any take thought for the villages lying in unrelieved darkness around them. Fed and carried by the Board for a whole generation, the weaning — to self-support — has been long and obstinate.

"For the short period of three months, results have been more than satisfactory. Their new responsibilities, and the consciousness of being *a church*, from the very hour of the laying on of hands, have acted as stimulants to faith and good works. Gifts of money are now as twenty to one of former gifts, and not the least are personal favors to the pastor; and the numbers attending the prayer-meetings are now thirty to one formerly. The civil head of the community has been cast out of the membership, on old charges which the church had not courage before to prosecute. Seven new members were received at the first communion, on profession. Most of these traced their spiritual awakening to the faithfulness of their pastor while yet only preacher. A like number are desirous of uniting with the church at the next opportunity. At least four family altars have been erected for the first time, and others reërected. A

young men's association, under presidency of the pastor, has been formed, and money and labor have been freely given for its ends. Several from non-Protestants have united, one of whom seems not far from the kingdom. The attention of the young men is also drawn to the village work, by the presence of a helper, originally from Mosul, in a town near by. Him they visit and assist on the Sabbath. Work among the women, for years nothing, has taken a new start. The pastor's wife has a free school for girls, which promises much from present results. The impression in general is that old things have passed away, and all things have at last *begun* new. We thank God for his favor to this lone church, so far from all evangelical Christians, and pray that it may have grace to contend against all the dangers and temptations inseparable from its peculiar history, and its position in one of the most worldly cities of the Empire."

A CORRECTION.

Mr. Andrus, writing from Mardin, corrects a statement made in the Herald for December last, respecting the people of that station field, as being all accessible through the Arabic, as a common language. He says: "It was the *polyglot* character of the people of this wide region, and not their *social heterogeneity*, which was always a problem to Mr. Williams when attempting effort for them; and that is, to-day, the great obstacle to aggressive work in our field. For its most thorough working, there should be *among the missionaries* — not necessarily in the case of each individual — a knowledge of Arabic, Koordish, Taurani (a dialect of the Syriac), and Turkish. Had we the gift of tongues there might be hope, but in its absence, who will help us?"

OUT-STATIONS OF ERZROOM.

Mr. Pierce, writing from Erzroom, February 27, does not give an encouraging account of prospects at that city. He says, "there is neither peace nor war," the church is "neither hot nor cold," and the missionaries are "waiting, watching, hoping, praying, doing, to the best of their ability." But in regard to out-stations he writes more hopefully, thus: "Other parts of our field are in a more hopeful state, and it is when visiting our more distant out-stations that we find some comfort and encouragement. On the Erzroom Plain, we have not been able to locate even a teacher. On the Pasin Plain, we occupy one village about thirty-five miles east from Erzroom. At a recent visit I found our teacher full of work and surrounded by a flock of boys, twenty-four in number. His little room is full. They begin to come in almost as soon as it is light in the morning, and do not leave till nearly sunset. From sunset till near midnight, he has a company of men, who spend the time in listening to reading of the Scriptures and preaching, and also in discussing passages of Scripture and trying to convince some Armenian friends of the errors of the old church. These discussions are not always profitable, and we instruct our young men to preach Christ, and not engage in discussion when it is possible to avoid it. There are three or four families in this village who call themselves Protestants, though we have no reason to suppose that any of them are true Christians. Till now, one of the chief hindrances to the work in that village has been a priest, who has been partially persuaded of the truth for many years, and has been persecuted a good deal on account of his religious views. He preached so much truth that the Armenians became afraid of him, and he was not allowed to go to the church, unless he would promise to officiate in the same manner as the other priests. His conscience would not let him do that, yet he was not man enough to come out and separate himself from the old church. He has been 'on the fence,' neither a Protestant nor Armenian, has become very poor, and an object of charity. Recently he has declared himself a Protestant, and says he intends to remain firm, let what may come. We judge it best to keep him on trial till we are well satisfied of his sincerity and firmness. He has quite an influence in his village, and several other near villages; and if he should really become a Chris-

tian, there is reason to hope that many others, who are now partially persuaded, would separate themselves from the old church, at once. If he remains firm he will help on the work in that vicinity very much, where, till now, he has only been a hindrance, on account of his timidity.

"On the Khanoos Plain, sixty miles from Erzroom, we now occupy seven villages, two of which are occupied this winter for the first time. This is the most hopeful part of our field. At Chevermeh there is a church and an ordained pastor. They have a good school, and pay one half the pastor's salary. They are now building a very neat chapel and school-room, and also a small room in which to deposit the 'Lord's tenth' — for nearly every member of the congregation *pays tithes*. Each one pledges himself to give one tenth of his wheat to the Lord; and the amount is large or small, according as the harvest is bountiful or scanty. This wheat they sell for as much as they can get, and the money goes to pay the pastor's salary, and to help build the chapel. One of the leading men has given all his time during the last spring and summer, and till the snow came and obliged them to discontinue work. This brother took the whole responsibility of the work upon himself, and labors with his own hands, from daylight till dark, and *without one cent of pay*. The pastor also did what he could to help on the work, often laboring with his hands, — mixing mud for mortar, laying up stones, etc., etc., — till the workmen begged him to go into the house. Early this spring, they will resume work, and we hope they will have a neat chapel and school-room finished and paid for before next June.

"At Sert, a village two hours distant from Chevermeh, our preacher is doing a good work. Early in the winter he gathered a school of thirty-two scholars; but after a few weeks they all, with the exception of four or five girls, suddenly left, kept away by the priests. But on the morning of New Year's Day they all again made their appearance, each one with a small gift in his hand for the teacher, and he now has his room filled, and has asked for permission to rent a larger place. This is encouraging, especially as last winter not a scholar could be found. On the Sabbath, also, from five to ten persons attend the preaching service.

"In another village on the same plain, occupied for the first time, our teacher has several regular scholars, and his little room is much of the time crowded with villagers, who go to the Armenian church early in the morning to prayers, and on leaving the church flock into his room to listen to the true gospel. They give good attention, and very often the priest himself is among the listeners, and several times he has been seen to weep, as the teacher read the words of the precious gospel and prayed for the salvation of those poor sinners.

"From still another village they came to the Chevermeh pastor and begged for a teacher, promising to care for him themselves. A young man was found who was ready to go, and we hope he may be the means of opening a good work in that village.

"In Erzingan, recently visited by Mr. and Mrs. Cole, and more recently by Miss Van Duzee and myself, there is now considerable persecution, but we hope for good news at no very distant day. Don't forget to pray for Erzroom."

Mahratta Mission — Western India.

AHMEDNUGGUR STATION REPORT.

Mr. Bissell furnishes a report of the Ahmednuggur station for the last year. There had been two churches at Ahmednuggur, but it was thought best that they should come together as one, and the report states: "The union of the two churches, and the choice of Pastor Modak by the united church, are measures which promise to be greatly beneficial to their spiritual interests. He is a man of long and varied experience in the pastoral work, one whose standard of Christian character for our native churches is high; and it will be his earnest effort to lead his people to reach it."

Mr. Bissell gives portions of Pastor Modak's report, in which he says: "From the statistics of the church it will appear that nine persons have been received on profession of their faith during the past year. I would there had been many more, yet looking at the present position of the church as compared with former years, there is reason to rejoice over these few. Those who were received the past year came knowing that not only could they expect no temporal advantage from this step, but they would be called upon to give for the support of their pastor and religious privileges more than has been customary in former years; and thus the test of their sincerity was more severe. I trust no selfish motive influenced them, but a true desire for the salvation of their souls. And if there is joy in heaven over one sinner turning to God, how much more may we rejoice over these nine.

"The number of those excommunicated is large .... It is not that so many have apostatized within the year, but the discipline which should have been exercised before, it has fallen to our lot to administer in several cases. 'They went out from us because they were not of us.' Of those temporarily suspended from church privileges, four have been restored, and only one now remains suspended. Some of those excommunicated have seemed humble, and desirous of being restored. In this there is evidence that the prompt administration of discipline, on scriptural principles, to those in the church who walk disorderly, is useful both to the church and to the offenders.

"The subject of the support of pastors by the churches has continued to receive the attention of our people. Near the close of the year, the mission communicated to the churches that in 1871 they would be required to take upon themselves a large part of the expense of supporting their pastors. There now appears reason to hope that they will undertake this work in earnest, and increasing in ability, we trust they will soon become wholly independent of mission aid. The church at Ahmednuggur, though the oldest and largest in the mission, was perhaps behind some others in this matter. But I rejoice that this year it has taken hold of the work heartily, and I trust it may soon become a model for the rest, many of which are branches of this. I humbly request Christians who read this report to help us with their prayers, that this hope may be fully realized."

Schools. A few passages from Mr. Bissell's report respecting "educational work" will indicate, in some measure, what is being accomplished in that department. "The theological class mentioned in last year's report, assembled for their second term of study on the 1st of April, and remained here seven months. .... With Pastor Modak they studied doctrinal theology, using as a text-book the 'Theological Class Book,' an admirable compendium of theology in Marathi, prepared by Pastor Modak himself, several years ago. At the end of October they passed a creditable examination in the studies of the term, and for the next five months were assigned to out-stations in the different districts of the mission, to preach the gospel to the people.

"As in previous years, our young men studying to fit themselves for the work of teachers and catechists have been sent to the normal school of the Christian Vernacular Educational Society. From the report of the examining committee of this institution, the mental discipline and religious influence afforded by the course of instruction would appear to be of the highest order, and our experience in the employment of those who have come from the school confirms this impression. The Bible is a text-book throughout the entire course, and lessons in it not only on the Sabbath, but on other days of the week, form a part of the regular studies. Thus not only a theoretical acquaintance with the morality of the Bible and the truths of Christianity is gained, but *the necessity* of a *heart experience* of religion is constantly pressed upon the attention of the pupils.

"The girls' school has been larger than usual, the entire number of pupils being over seventy, and nearly that number in average attendance. Five of the pupils were received to the communion of the

church. Five also were married to Christian young men, and we trust the instruction and discipline of the school contributed in some measure to fit them for their duties in this new relation. Those of the graduates who have been employed as assistants in the school have given good satisfaction in their work, and the general deportment of the pupils has been praiseworthy.

"There are few departments of our work which, judged by their immediate fruits, appear more useful than this school. The prayers of those who have labored in connection with it in former years still follow it, and are being answered in its continued prosperity. The *station school* for boys has had an attendance of about forty, and an assistant has been employed to take charge of the smaller pupils. Other schools of the district have not been flourishing, and two of them have been closed."

Mr. Bissell has the oversight of three churches in districts south and west of Ahmednuggur. Two persons were admitted, by profession, to the church at Loni, and two also, heads of families, to that at Seroor. The report states: "These three districts contain a population of about 150,000 souls. Each of them is large enough to occupy the full time of a missionary with a good corps of native helpers. Having the care of the central station, I can do little more than exercise a nominal oversight; taking the monthly reports of the few catechists, and making an occasional hurried visit."

North China Mission.

LETTER FROM MR. SHEFFIELD.

First Year in China. Mr. Sheffield wrote from Tung-cho, January 23d: "Our first year in China has not been without many severe anxieties and trials, but 'Lo, I am with you alway' has been the sweet sound that has given us peace and made the year a very happy one. We have been busy at work trying to break through the *hard shell* of the language, and we feel that perseverance is gaining us the victory.

Disturbance — Good Conduct of Christians. "I wrote from the Eastern Hills, where we spent a few weeks in the summer, in regard to the scattering of our school and the anxiety and uncertainty in which we were living, owing to rumors of war and the suspicions of the people. The conduct of our church-members during that period of anxiety was very pleasing. They had no desire to leave us. In all our meetings, from their talks and prayers, we felt that they were resting their trust on the promises of God to those that abide in him in times of danger.

"The work in the city, among the women, was stopped for some months, and we feared that we should have to wait long to have the doors opened again. But he in whose hand are the hearts of men has heard our cry, and changed suspicion into confidence and indifference into interest. Our chapel is daily filled with listeners.

Baptisms. "The first Sabbath of the new year I preached my first sermon, administered the communion, and baptized two Christian converts. One is a reclaimed opium smoker, who was won to the truth by the kindness and help which he received in breaking off the habit. The other was a little boy, who from misfortune had become a street beggar and had lost a foot by freezing. He had a bright happy face in spite of his misfortunes, and I could not resist the desire to take him into the school. He has learned rapidly, and from the first has seemed deeply interested in the truth. He gave encouraging proofs that he was truly a child of grace, and we trust the Hand that has led him to us will lead him henceforth, and find a work for him to do.

Work for Women. "Miss Andrews' work among the women has opened again. She and Mrs. Sheffield have more invitations to the houses of the people than they can find time to accept. Just now there are three *opium smoking* women much interested in the truth. Miss Andrews is

giving them medicine to help them break off this most enslaving habit. This vice is of alarming extent among both sexes. There are often little villages of two or three hundred souls, all in the deepest poverty, and yet they can give support to one or two opium shops.

Cho-cho. "To-morrow I hope to start with Brother Holcombe for Cho-cho. I visited that city with Brother Holcombe two months ago. There is one Christian convert in the city and others that are interested in the truth. We hope to rent a chapel, and thus have a name and a place in the city, trusting that it may soon be the home of some of our number.

"We are at the beginning of a great and blessed work, and it is good to be permitted to bear a part in it."

THE NEW STATION.

Dr. Treat wrote from Yü-cho, January 7th. "You will rejoice to learn that the new station is already accomplishing a good work for the Master. The feature which gives us most encouragement is the training-school for helpers, which numbers seven, five of them church-members, and all men of promise. Two are younger than the rest (18 and 16), but we feel confident that these also will soon profess Christ before their fellow-countrymen, and enter upon the good work of making known his truth in the regions about us. The boy of 16 is praying day by day, and Mr. Goodrich proposes to receive him to the church at the next communion.

"Two days in the week the helpers go off into the country, and preach, as they have opportunity, in the villages through which they pass. The dispensary is doing a good service also, in helping to commend the truth to the people living in this region, within and without the city. The cases treated the past week number forty."

MISSIONS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

MADAGASCAR.

THE "Chronicle of the London Missionary Society," for March, gives several pages to intelligence in regard to the still progressing work in Madagascar. Mr. Cousins reports the opening of the new brick church at Amparibe. He writes: "We had used the old chapel for a little more than seven years. . . . . When we built it, we were pleased to have such a neat and substantial building. As contrasted with its predecessor, it was indeed an improvement; but as it was built in two months and a half, and only cost £30, you will easily understand how far it has been left behind by the many better places that have been built since. I remember how glad I was when the people agreed to build it, and when they had successfully carried out their purpose, we all thought they had achieved a great thing; and, compared with the old sheds formerly used as places of worship, we had certainly made several steps in advance of our neighbors. But great advances have been made since then; and the Antananarivo of 1870 is, both spiritually and materially, a very different place from the Antananarivo of 1863; and what was then considered the best chapel gradually became the worst, or nearly so. Thanks to Mr. Pool's kindness, and the generosity of the late Mrs. Booth and her sister, Miss Usborne, we have now a well-built, substantial, and spacious brick church, worthy of the large and influential congregation for which it has been built. The money already spent on the building is a little less than £700; of this sum more than half has been raised by the natives, either in money, or materials, or labor."

The Queen, who had taken great interest in the building of the church, was present at the opening, "the congregation could not well have been less than 2,000," and "by the express wish of the Queen, the congregation joined in a

hymn of praise to God, and a prayer was offered, before the singing of the national anthem. She would not allow herself to be placed before God, she said. The national anthem is a simple prayer that God's blessing may rest upon Ranavalona and her kingdom."

Other missionaries report the half-yearly meeting of the "Congregational Union," held in December. Mr. Briggs writes: "The Prime Minister was present, and spoke chiefly in regard to education. We were all very much pleased with what he said, and with the way in which he addressed the people. He told them that he had not come as the Prime Minister, but as a deputation from the church in the Palace, to consult with them as to the best means of promoting education, and of spreading the kingdom of Jesus Christ. He told them that neither the Queen nor the Church in the Palace has any desire to rule or command the people in respect to religion, and if any one said that they did so, he was a liar. His speech is quite sufficient to put a stop to all reports respecting Government interference, and a State-Church in Madagascar."

There were "upwards of 2,000 representatives from the town and country congregations," and Mr. Pearse writes: "Ratsilainga read a paper on the subject of education. A lively discussion followed, in which the opinion was very plainly expressed by several, that the great hindrance to education in the country districts was the fear of the people that if their children were instructed, they would be taken either by the Government as soldiers, or by the great officers as servants. It was stated that, in many instances, people paid considerable sums for other children to go to school as substitutes for their own. Some were of opinion that people who were themselves ignorant, disliked their children becoming wiser than themselves; and in some cases, it was said that they were afraid of their being sent across the sea by the Europeans. At this point the Prime Minister rose, and said he was surprised to hear such statements; that it had been expressly understood, between the Queen and the people, that they should all be instructed whether old or young. And he desired all those who were present to let it be known most distinctly, that it was the express wish of the Queen and the Government that all the children should be sent for instruction; or, in other words, that they would remember the agreement made with their sovereign. It is the general opinion that the result of the Prime Minister's speech will be the crowding of all the schools after Christmas, and the commencement of instruction in almost every village in the central provinces. . . . .

"The Prime Minister again spoke, and said he had been told that people believed that the Queen and himself wished to govern and command the churches. Very emphatically and repeatedly he disclaimed — both for her Majesty and himself — any such intentions; and then said that no one should be allowed, on account of his rank or position, to rule the church. He concluded by saying, 'If any one does so, and presumes upon his position or power, be he one of my own sons, or if he be pastor, preacher, or deacon, turn him out!' (literally, 'roll him out'!)"

Respecting the general state of the work in Madagascar, Mr. Moss, who had been there but a few months, writes: "If first impressions are erroneous, subsequent observation and experience will correct them; if already correct, subsequent experience will mature and make them more correct. I need only say, therefore (which I do with all my heart), that, taken as a whole, the aspect of affairs here is very encouraging. It is quite true that, on the part of many church-members and village preachers here, the acquaintance with Christian truth is neither deep nor extensive, and the Christian church-life and Christian home-life are not yet of the purest and most exalted standard. But it was not very pure or exalted at Corinth, although that church was founded by an apostle; nor even in England itself, for many a long age after Augustine preached his first missionary

sermon at Canterbury. I believe the state of things here is improving wonderfully. The whole country is open to the truth. Everywhere where the English missionary shows himself the people press in anxious crowds to inquire, 'Who is Jesus Christ?' — 'What is the religion He has taught?' And everything makes one look forward to the day, distant, it may be (more distant, perhaps, than sanguine friends in England expect), but sure, when Christianity shall be the established religion of Madagascar — established not merely as the religion of its rulers (for it is that now), but as the all-pervading and dominant power, enthroned in the hearts and homes of all its people."

The "Christian Witness" (London) for April, has an article by Mr. Toy, on "Madagascar in 1862 and in 1870," from which the following paragraphs are taken: —

"In 1862 very little indeed was done by the natives themselves towards spreading the gospel among the tribes, and they objected very strongly to make collections either for the support of their poor or for other purposes. Now all this is changed. Besides maintaining the large number of evangelists already referred to, presents are occasionally made to the pastors, considerable sums of money are given to assist in chapel-building, the poor are regularly aided, all Bibles, Testaments, lesson-books, copybooks, slates, periodicals, etc., are paid for (with the exception of the grant of a Bible to every new church), catechisms for the instruction of candidates for baptism and the Lord's Supper, small tracts, and an occasional grant for distant churches. But as much as possible we avoid the gratuitous distribution of books. Our aim is to make the people as independent and self-reliant as possible, and in this we have been remarkably successful. . . . . During the year 1869, all parties, from the Queen and Prime Minister downward, subscribed nobly, and a sum of money for different religious purposes was subscribed, amounting altogether to $9,682, or £1,936 8*s*.

"The want of a trained ministry had been felt for some considerable time, and in 1869 an effort was made to provide for the future claims of the churches in this respect. Two of the missionaries have been chosen by their brethren for this special work, and a goodly number of students has been gathered together. Throughout all last year there were nearly fifty in regular attendance, who were receiving instruction in various useful subjects, including grammar, sacred history, exegesis, theology, and preaching.

"Considerable progress has been made in providing for the general education of the youth of Madagascar. Inside the palace-yard a house has been set apart for a school for the sons of the higher officers and nobles, which is attended by nearly thirty pupils. A large new central school, for the training of native schoolmasters, is in course of erection, and is expected to be ready some time this year. Eight of the town churches have each a school connected with them, and a good number have been established in country districts. Two others are conducted in a most efficient manner by the missionaries belonging to the Society of Friends, who, besides working most harmoniously with the missionaries of our Society, are rendering us very important help in various other ways, whilst denying themselves the privilege of opening churches for the promulgation of their own distinctive tenets. At the beginning of 1870 it was estimated that there were in Madagascar 142 schools and 5,270 scholars, and these have been very considerably increased during the twelve months now passed.

"There are now in the capital three printing-presses, kept nearly at constant work, one of which belongs to the Queen, and is likely to prove very beneficial to the people. . . . . During the year 1869 the total number of books issued from the printing-office store was 36,243, but at the end of the first six months of last year there had been circulated 81,000 books, lessons, tracts, Bibles, and Testaments, of which 50,000 were sold, and the remaining 31,000, consisting principally of catechisms, and small tracts, were given away. The monthly periodical, called "Teny Soa," is becoming more

and more popular, and has also had, during the past year, a very largely increased circulation, more copies having been sold in the first three months of the year than were sold during the whole of 1869. . . . . So great was the demand for the Bible and the New Testament that the missionaries have again applied to the Bible Society for another edition of 50,000 New Testaments, and a reprint of the old translation of the Old Testament, which has been generously and promptly responded to by the Society, and it is hoped that a great part of these will be sent out in time to reach the country this year.

"Wherever Christianity has taken deep root in the heart of a nation it has always been followed by an advance in the material, social, and political state of the people, proving itself the true precursor of civilization. Madagascar forms no exception to this rule. . . . . Religion and civilization are going hand in hand, and a moral revolution is being quietly, yet rapidly, carried on, which is bidding fair to raise the Malagasy into a most respectable position among the enlightened nations of the earth.

"Thoughtful people will not need reminding that the good that is now being accomplished is not unaccompanied with evil. Into this question there is not sufficient space left for me to enter. Nor is it necessary. It could not be otherwise than that there should exist some things to be deplored; yet granting this, the work that is really going on is stupendous, and is real enough, as well as good enough, to fill every Christian heart with gladness, and with gratitude to the Giver of all good, who has so graciously seen fit to originate and carry on results so marvelously great."

LONDON JEWS' SOCIETY.

THE last report of the "London Society for promoting Christianity among the Jews," gives the income for the year as £33,879 3*s.* 6*d.* ($169,396), and the expenditure, £31,232 ($156,160). The number of laborers employed by the Society, and the places occupied appear in the following table: —

STATIONS.	Ordained Missionaries.	Unordained Missionaries and Superior Lay Agents.	Colporters, Scripture Readers, Depositaries, and Assistants.	School-masters and Mistresses.	TOTALS.
LONDON	3	2	2	4	11
LIVERPOOL	1	–	–	–	1
MANCHESTER	–	1	–	–	1
AMSTERDAM, ROTTERDAM	1	–	2	–	3
KONIGSBERG	–	1	–	–	1
DANZIG	2	–	1	–	3
BERLIN	2	1	4	–	7
LEIPSIC	–	1	–	–	1
POSEN	1	1	2	7	11
BRESLAU	3	1	–	–	4
PRAGUE	–	1	–	–	1
LEMBERG	1	–	–	–	1
CRACOW	1	–	–	–	1
FRANKFURT-ON-THE-MAINE	1	–	1	–	2
CARLSRUHE	1	–	–	–	1
PARIS	1	–	–	–	1
MÜLHOUSE	1	–	–	–	1
MILAN	1	–	1	–	2
PIEDMONT	–	1	–	–	1
ANCONA	1	–	–	–	1
BUCHAREST, JASSY, BACAU	1	4	–	3	8
CONSTANTINOPLE	1	–	2	4	7
SMYRNA	1	–	1	–	2
DAMASCUS	1	–	–	–	1
JERUSALEM	2	4	10	2	18
ALGIERS	1	–	2	4	7
TUNIS	1	1	2	4	8
ABYSSINIA	–	1	1	–	2
Total employed during the year	29	20	31	28	108
Reduction by retirement and death	1	2	5	4	12
Total on March 31, 1870	28	18	26	24	96

PRESBYTERIAN BOARD.

MISSION TO PERSIA.

THE mission to Persia, long known as the Nestorian Mission, has passed to the care of the Presbyterian Board; but all friends of the American Board will be, still, deeply interested in its affairs, and the missionaries have expressed the hope, that some space may still be given to notices of their work in the pages of the Herald. The following passages from a letter from Mr. Cochran, dated Oroomiah, January 16, 1871, bring to view some very pleasing facts.

PROGRESS IN SELF-SUPPORT.

"The four autumn Cnooshyas (semi-annual meetings of helpers and churches) struck a higher note of progress than in any previous year. Ritualism and foreign

distractions are less operative, though the baleful influence of the recent movement in that direction will not soon cease to appear. . . . .

"In the Cnooshyas the practical questions of self support, self-propagandism, and further separations from the old church, and needed reforms, were discussed with hopeful earnestness. Mar Yoosep, in the meeting held in Botan, read a paper on the latter subject full of the marrow of the gospel, which I hope will be given to the people in permanent form.

"In the Oroomiah Cnooshya controversies were all laid aside. The practice of indiscriminate administration of the ordinances found no advocates, and abstinence from the distructive national vice of wine-drinking was, by a unanimous vote in all the Cnooshyas, made a future condition of membership. The great harmony, and tender, prayerful spirit prevalent in all the meetings, were most noticeable, and gave promise, we trust, of a winter of more than usual spiritual growth and blessings.

"Sunday, the 15th, I rode to Degala for morning service. . . . . Pastor Shimon, who had asked for increase of wages, consented to forego that and also contribute $12.00 himself in case the people would pay his entire salary. With this liberality on his part we called on the people to contribute. Several speeches from the brethren reminded the congregation of the long years during which they have been aided by foreign charity, and that it is now time to advance in the direction of taking care of themselves. The subscription commenced, and every man (save one poor disaffected brother and two or three strangers) and nearly all the women gave something. Three pledged their full tithes. A large number gave quite liberally, but the majority failed to realize their privilege and responsibility. But none felt coercion and all gave joyfully. I left before the sum was made up, but the next day one of the deacons came in with countenance unusually radiant, saying that he feared I was displeased with him for his small subscription. But he said it was not from want of heart to give, but he had suffered losses. He however rejoiced in the result, and came to bring the good news — that the pastor's salary ($90) was raised. He, in behalf of the church and people, desired to express their untold obligations to the American churches for their long forbearance and continued charity, but hoped their gifts for this object would no longer be necessary, as they hoped in future not only to raise this sum, but to share in the good work of carrying the gospel to regions beyond. This church was the first to give half the pastor's support, and now it is the first to give the whole. Could you realize the effort it has cost to secure this result, and the sacrifice and trust on their part, amid their enormous taxations, the fines and oppressions to which they are subject, you could better share our joy and encouragement. I told them that the $90, if raised, would be worth $500 to the work here, and that it might be worth not less to the American churches, in the encouragement it would give them to continue their aid in raising to their feet the weak and fallen in these impoverished lands.

"We hope to effect the organization of three or four additional churches the present winter. Prices are high, and our people are suffering unusual pecuniary embarrassment, still we feel confident they will make considerable advance the current year in the matter of pastoral support."

INTEREST AMONG MOHAMMEDANS.

"Saturday, *January 14th.* Helpers meeting at my house, ten present. . . . . Reports of labors among Mussulmans are affectingly encouraging — Moolahs and Sayeds, as well as common people, sighing for liberty. Some are asking us to pray that God will give them the martyr spirit. Nearly fifty now tell our Nestorian helper for Mussulmans that he is their pastor, and they come to him, some of them systematically and others as they have opportunity for instruction. Are we to witness martyrdoms here? Or will the rapid political revolutions on the whole hemisphere soon bring in religious liberty?"

WOMAN'S WORK.

LETTER FROM MRS. COFFING.

MRS. COFFING, of Marash, Central Turkey, wrote to a friend in Michigan, in December last, respecting her work: —

"When I was at home I was often asked. Do you not sometimes feel discouraged and hopeless in regard to your work, or is it always bright and cheering? I replied that much of the time, when we look at the work and see how little is accomplished from day to day, compared with what needs to be done, we are discouraged; and if we were to follow the impulse of our own feelings, we might be led to abandon the work as hopeless. But when we look back five, ten, or fifteen years, and compare the present state of things with what we know then existed, we are astonished at the great change that has taken place, and our hearts are filled with humble gratitude that our Father should have permitted us to have a part in so great and glorious a work. And this is just my feelings in regard to the schools here at present.

"Five years ago, when I came here, the girls, for whom Mrs. Pratt had gone from house to house the year before, had nearly all left the school; and the teacher, although doing her best, was respected by no one. The men thought her a brazen faced fool for attempting what no woman, at least no Armenian woman, could expect to succeed in; the women thought her crazy because she did not marry. 'She was proud, she was trying to be Frank,' and all sorts of complaints were brought to me in regard to her.

"Sometimes I sat down and reasoned with and explained things to the complainers, sometimes I ridiculed, at times I 'scolded,' and again I paid no attention to their complaints. I went from house to house pursuing the same course. I called the school committee, I talked to them, I met the church sessions, I called on the deacons, I took care not to go faster in any one thing than I could get the pastors to go with me. From time to time they preached on the subjects I was urging. I counseled with the teacher, sympathized with her, and stood by her in everything. I even refused to go to dinners and weddings if she was not invited. And I have the satisfaction now of knowing that, next to the two pastors and the native teacher in the theological school, she is the most respected and beloved person in Marash. Nor is she longer alone in the good work. The Protestant community now employ and pay *four female teachers*, while they employ but two males, one of whom would not have been employed if there had been a girl ready to take the place. . . . .

"We have now thirty-one scholars. . . . Of course we have some dull scholars, but we have more that are not dull, and we have some that I would not fear to have put beside any girls in the same studies, in America. The spiritual condition of the school was never better than now. Those that are Christians, have divided themselves and the rest of the school into three bands, and they hold their own prayer meetings every week. They are doing much outside of the school also, but of that I cannot now speak.

"Since I came to Marash, there have been ninety-four different scholars in this school. A few have not remained long enough to receive any benefit. . . . . But most of the ninety-four have stayed with us two years, some three years, and a few have been with us the whole five years. Eight were members of the church when they came to us, eleven have united since (including four to be received next Sabbath), and there are nine for whom we entertain a hope that they are Christians, although we have not thought it best to have them received into the church yet. Seventeen are making themselves useful as Sabbath-school teachers. And two, we trust, are in the blessed home above.

"I know that other influences have been brought to bear for good on these girls, yet I have reason to believe that the school influences have had much to do with their conversion, and very much

to do with their usefulness since their conversion. . . . .

"Why, O why, are so few persons found willing to take hold of this work? If to bring souls to Christ and lift our race from this awful degradation is worth our efforts, — if this is the object that we live for, — why are not more of our best and highest talents devoted to it in foreign lands?"

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

APRIL, 1871.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Bangor Aux. Mrs. E. G. Thurston, Treasurer. Mrs. Hannah K. Webb, to const. herself L. M. $25 00
Boothbury, North. Mrs. S. J. Smith, 5 00
Holden. A Lady, 1 00
Saco. Benevolent Society, 1 60—$32 00

NEW HAMPSHIRE.

Lyme. Miss N. Franklin, 1 00
Stratham Aux. Miss Mary M. Thompson, Secretary, 16 05—17 05

VERMONT.

Brattleboro. East Society Aux. (of wh. from Mrs. Lindsey, to const. Mrs. Elizabeth Thompson L. M., $25, "A Friend," to const. Mrs. Nathaniel Mighill L. M., $25); 63 00
Georgia. C. C. Torrey, balance of Mrs. A. L. Torrey's life-membership, 10 00
Winooski. By Rev. L. H. Elliot. $1, from a poor washerwoman, and $2 found in his deceased wife's purse, 3 00—76 00

MASSACHUSETTS.

Auburndale Aux. Mrs. Alvah Kittredge, Treasurer: (of wh. $25 from Mrs. Isaac R. Worcester, to const. herself L. M.) 30 50
Boston. "L. F. B.," monthly subscription, $30; Mrs. C. A. Patch, for support of "Favaria," at Broosa, Western Turkey, $30; *Columbus Avenue* ch., collected by Mrs. Hinds, $5; *Park St.* ch. Mrs. Thos. F. Chase. 5; *Shawmut Avenue* Cong'l ch., add'l (of wh. $5 from Miss K. Knapp), $105; "A Friend," $2; *Mount Vernon* ch., add'l, by Mrs. Hall, Collector (Mrs. J. C. Tyler, $5, three of $1 each), $8; *Berkley St.* ch., add'l, Mrs. M. G. C. Leavitt, Collector (Mrs. B. F. Dewing. $5. Mrs. B. F. Burgess, $3, Mrs. Hardy, Miss S. M. Burgess, Mrs. Farrington, and "a Friend," $2 each, and ten subscriptions of $1 each), $26; *Central* ch., add'l, $2; Proceeds of a Fair in Central ch., under the auspices of three Mission Circles, "Eughapers," "Merry Workers," and "Busy Bees." $475: 688 00
Boston, East. A Thank-offering, the same to const. Mrs. Alfred A. Wellington L. M. 25 00
Boston Highlands. Eliot ch., Mrs. E. H. Anderson, Treasurer ($15 subscriptions, and from Mission Circle, "Little Sowers." $5), $20: Mrs. Gerry, $1; *Vine St.* ch. (Mrs. Wills. $1, Mrs. Soren, $2), $3; Addie L. Stockwell's "Dolly's Missionary-box," $1; *Highland* ch. Auxiliary, Mrs. E. S. Howell, Treasurer (of wh. $25 from Mrs. Stephen Stockwell, to const. Mrs. Albert E. Dunning L. M., "Highland Rill" Mission Circle of Sunday-school class, for Mrs. Edwards' school, $8), $59; 84 00
Brookfield. "A Friend," 10 00
Cambridge. Circle of Willing Helpers, Mrs. E. S. Johnson's Sunday-school class, 5 00
Cambridge, East. Ladies of 2d Cong. church, 8 00
Chelsea. Broadway ch. (of wh. $50 from Mrs. J. A. Copp, to const. Miss Laura W. and Miss Kittie B. Copp L. M's), 119; *Chestnut St.* ch., Mrs. J. Sweetser, Treasurer, $37; a Friend, $1, $38; 157 00
Charlestown. A Friend, 1 00
Granby Aux. Mrs. John Church, Treasurer: Sunday-school class of Mrs. J. Church, to const their pastor's wife, Mrs. Rufus Emerson, L. M. 25 00
(The name of Mrs. John Church was accidentally omitted in the list of life-members in the Annual Report.)
Groton Junction Aux. Mrs. H. F. Frye, Secretary, 10 00
Hyde Park. Mrs. George Howard, $1; Miss Lucy Wellington Howard, four hours old, $1 (annual members), 2 00
Holliston Aux. Miss M. E. Cutler, Treasurer: To const. Mrs. Frederic F. Fisk and Mrs. Sewall G. Burnap L. M's, 50 00
Jamaica Plain Aux. Miss M. A. B. Brackett, Treasurer (of wh. $50 to const. Mrs. P. K. Guild and Miss M. A. B. Brackett L. M's, and $25 from Thomas Hill, Esq., to const. Mrs. Louisa Ann Hill L. M.), 100 10
Leominster Aux. To const. Mrs. Frances A. Camp, L. M. 25 00
Medway, West. Mrs. Charlotte Slocomb, to const. Mrs. (Rev. L.) Knowlton, Mrs. A. O. Thayer, of West Medway, and Mrs. G. M. Farrington, of Dedham, L. M's, 75 00
Natick. Mrs. S. Isabella Coolidge, to const. Mrs. Clara D. Jones L. M. 25 00
Newton Centre Aux. Additional, 2 00
Norton. Wheaton Female Seminary auxiliary, to const. Mrs. Mary E. Ide, of West Medway, L. M. 25 00
Peabody Aux. Mrs. Richard Smith, Secretary and Treasurer, 140 00
Reading Aux. Mrs. J. P. Leathe, Treasurer, 31 00
Southampton. Miss S. S. Edwards' class of little children, for Mrs. Edwards' school, 1 00
Salisbury and Amesbury Aux. Miss A. E. Colby, Treasurer, 16 00
Saugus Centre. Cong. Sunday-school, weekly collection in four classes, by Mrs. F. V. Tenney, 12 40
Springfield. Cong. ch. Aux., Louisa S. Dickinson, Treasurer (of wh. from Mrs. Marvin Chapin, $100, to const. herself, Miss Hattie S. Chapin, Miss Mary D. Chapin, and Miss Gratia R. Chapin, L. M's, and $25 from society, to const. Miss Louisa S. Dickinson L. M.), 169 85
Topsfield Aux. Miss S. S. Edwards, Treasurer: to const. Mrs. Anson McLoud L. M. 25 00
Ware Aux. Mrs. William Hyde, Tr. 47 75
Weymouth Aux. Miss Helen P. Vickery, Treasurer, 5 50-1,796 10

RHODE ISLAND.

Pawtucket. G. Gulliver, to const. Mrs. John Gulliver L. M. 25 00

CONNECTICUT.

Hartford Aux. Mrs. C. A. Jewell, Treasurer (of wh., add'l, from Pearl st. ch., $7); *South* ch., Mrs. Burdett Loomis, $10; Mrs. Wells, $5: South ch. s. s., $28 towards support of Bible-reader, 50 00
Middletown. South ch. auxiliary, first offering, Miss S. S. Tappan, Secre-

tary (a part of wh. to const. Mrs. N. C. Stiles and Miss S. S. Tappan L. M's), 66 00
New Haven Aux. Add'l, Mrs. Hannah D. Hume, Treasurer, 220 00
Putnam. 2d Cong. s. s., by William H. Ward, Esq., for support of Bible-reader, 45 00
Wapping Aux. Mrs. Abby A. Hawkes, Secretary, 10 00—391 00

NEW YORK.

Flushing Aux. Mrs. A. M. Prentiss, Secretary, 19 00
Saratoga Springs. Mrs. E. E. S. Lord's subscription, 5 00—24 00

CALIFORNIA.

Oakland Aux. Mrs. R. E. Cole, Tr: to const. Mrs. Lydia Finney and Mrs. Sarah I. Wall L. M's, 50 00
San Francisco. 2d Cong. ch. auxiliary, to const. Mrs. S. S. Smith, Mrs. J. A. Benton, and Mrs. John Morton, L. M's, 75 00—125 00

SANDWICH ISLANDS.

Makawao, Maui. Helen E. Carpenter, towards life-membership, 5 00

Donations and subscriptions,	$2,491 15
Quarterlies, "Life and Light,"	234 05
" "Echoes,"	10 32
Total,	$2,735 52

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

APRIL, 1871.

Mrs. Frances Bradley, Evanston, Illinois, Treasurer.

OHIO.

Belpre. Woman's Miss'y Society, for the support of a pupil in the girls' school, Peking, China (Miss Persis P. Howe, Treasurer), $20 00
Madison. Collected by Mrs. H. E. Hendry, 17 00
Painesville. Ladies' Miss'y Society, (Mrs. I. H. Clark, Treasurer), 28 00
Oxford. Western Female Seminary auxiliary, to be applied as hereafter designated (Miss Lizzie K. Peabody, Treasurer), 50 91—115 91

MICHIGAN.

Detroit. W. B. F. M., for the support of Mrs. Coffing, of the Marash Mission: $50 of wh. constitutes Mrs. D. O. Penfield and Mrs. C. S. Cushing L. M's, and $25, contributed by Mrs. D. M. Ferry, constitutes herself a L. M.), (Mrs. Julia P. Ballard, Treasurer), 404 20

ILLINOIS.

Chicago. Ladies' Missionary Society of *Lincoln Park* ch. (Mrs. A. L. Miller, Treasurer), $20; *Leavit St.* ch., Woman's Miss'y Society, to constitute Mrs. Moses Smith a L. M., $25 (Mrs. Moses Smith, Treasurer); *Tabernacle* ch., Woman's Miss'y Society, wh. with previous contributions constitutes Mrs. Hannah R. Hubbard a L. M. (Mrs. I. P. Williams, Treasurer), $10, 55 00
Glencoe. From three ladies, by Mrs. S. C. Bartlett, 12 00
Oneida. Mrs. Sophia W. Ford, 5 00
Princeton. Woman's Miss'y Society (Mrs. A. P. Converse, Treasurer), 6 85
Woodburn. Miss Mary Alford, to be applied to the support of three pupils in Miss Maltbie's school, at Eski Zagra, and to her own life-membership, 5 00—83 85

WISCONSIN.

Wauwatosa. Woman's Miss'y Society, towards the support of Miss Pollock, wh., with previous contributions, constitutes Mrs. Joseph A. Warren a L. M. (Miss Susan G. Warren, Tr.), 10 00

IOWA.

Chester. Woman's Miss'y Society, to be applied to the support of Miss Maltbie, of Eski Zagra (Miss C. A. Carter, Treasurer), 22 00
Davenport. Woman's Miss'y Society, $25 of which constitutes Mrs. Charles H. Kent, a L. M. (Mrs. Mary R. Smith, Treasurer), 28 00
Grinnell. Woman's Miss'y Society ($63.32 of wh. completes the salary of Miss Hillis, for one year; $11.68 towards the same for the second year,—and to constitute Mrs. I. B. Grinnell, Mrs. S. L. Herrick, and Mrs. S. E. Bosworth, L. M's. Miss Maude M. Little, Secretary), 75 00
From Cong. ch. and so., for support of Miss Hillis, Ceylon, by T. H. Bixby, Treasurer, 77 91
Oskaloosa. Mrs. Asa Turner, for the education of girls under the care of Mr. Sturges, of the Micronesia Mission, and to const. herself and Miss Ada O. Turner, of Oskaloosa, Mrs. Hannah F. Turner, Polk Co., Iowa, and Mrs. Sarah E. A. Higgins, of Santa Barbara, California, L. M's, 125 00
Tabor. From four ladies, by Mrs. M. A. Todd, 5 00
Toledo. Woman's Miss'y Society, for the support of a native teacher in Mrs. Coffing's school, Marash (Mrs. E. N. Barber, Secretary), 18 30—351 21

MISSOURI.

Kidder. Woman's Miss'y Society (Miss H. E. Temple, Secretary), 5 00

$970 17

The following names have been omitted in the list of Life Members of the Detroit Woman's Missionary Board: Mrs. W. A. McCorckle, Mrs. William Hogarth, Mrs. A. T. Pierson, Mrs. A. Ballard, Mrs. S. M. Freeland, Mrs. George Frost, Mrs. I. S. Farrand, Mrs. James F. Joy, Mrs. Brownell, Mrs. William Warner, Miss N. J. Dean.

MISCELLANY.

LORD LAWRENCE ON MISSIONS IN INDIA.

LORD LAWRENCE recently presided at a meeting of the Highbury Auxiliary of the (English) Wesleyan Missionary Society, and in his address, noticing the work of different missionary bodies in India, he said: "In the city of Lahore, the American missionaries had established themselves. It had been his good fortune to be acquainted with many of

them for nearly the whole of his stay in India, and he must say that they vied in all matters, in all toils and labors, which had distinguished missionaries from our own country. In that city these missionaries had established schools at which, when he was residing there, from two hundred to five hundred boys and girls were systematically present, and after a time those schools grew, until in spite of the missionaries' teaching the Christian religion, to which the people were strongly opposed, so highly was the education valued which they obtained from these American Presbyterian missionaries, that the people sent their children without hesitation to their schools; and about three years ago, the children attending these schools amounted to the remarkable number of one thousand. During this time the Government had their own schools, for political purposes, and after much discussion it was decided that the Bible for religious instruction should not be allowed. Therefore the people who opposed the inculcation of Christian knowledge among their children, one would suppose, would have preferred their own schools to those of the missionaries; but such was not the case. Although the Government schools were, to a certain extent, popular, nevertheless the American missionaries' schools were much more popular, and he had no hesitation in saying the people preferred sending their children to those schools. Two or three years ago, several pupils in the schools came to the American missionaries, and asked to be baptized, and made a profession of religion. This had an immense effect upon the people of the city and the surrounding country, and the schools fell off to a large extent. The people did not mind their children being taught the principles of the Christian religion, so long as the children did not profess it; but when two or three of them publicly professed a belief in the Christian religion, and their conviction of its value, it occasioned an immense reaction against the schools, and the number of pupils fell off from a thousand to something like two hundred. Nevertheless, the feeling of kindness and good-will to the missionaries did not diminish; they were as popular as they had ever been, and not long after, there was a reaction in the opposite direction, and the boys and girls began gradually to come back; and when he left India he believed the number of pupils amounted to as many as five hundred; and he had no doubt that at the present time, or very soon, the schools would be as much frequented as they were before. This to him seemed a most remarkable indication of the value, in the minds of the people, of the missionary education, and of their sense of the honesty, purity, and excellence of the lives and character of those missionaries. . . . .

"It seemed to him that year by year, and cycle by cycle, the influence of these missionaries must increase, and that in God's good-will the time might be expected to come, when large masses of the people, having lost all faith in their own religion, and feeling the want of a religion which was pure, and true, and holy, would be converted, and profess the Christian religion; and, having professed it, would live in accordance with its precepts.

"Secular education in India was making vast strides, and would in the next generation make larger strides. It was perfectly wonderful to see what an extraordinary love of learning great numbers of the youth of India manifested. . . . . But as these people gained a knowledge of Western literature they must lose all belief in their own religion. It was quite impossible, in the nature of things, that a man could get a knowledge of geography, history, or literature, such as he could get in those schools, and at the same time believe in the Hindu or Mohammedan religion. He recollected a Hindu gentleman, a fair English scholar, remarking one day when he was talking with him about the progress of English knowledge in the country, and the effect it would have on religious belief, — 'Why, no man, after he has learned a little English, and understands a little English, can be a Hindu. Why, one of our principles is that the world is supported on the back of a tortoise! He knows when he learns to read that that is a falsehood. What

are we to believe? The fact is we don't believe any of the stories that our Shasters have taught us.' Well, he asked, what did they believe? The Hindu replied, 'We are divided into two classes. The larger portion believe nothing, and the other are those who simply believe in one God.'"

ROAD-BUILDING AND OPPRESSION IN TURKEY.

Mr. H. N. Barnum, of Harpoot, wrote, November 17th: "I have recently made a brief tour the other side of the Taurus Mountains. The Government is now building a road across the mountains which I hope will facilitate intercourse with that part of our field. It is, however, a very heavy burden upon the poor people. The Harpoot government had decided that no man should be compelled to go more than twelve miles from home, and that each one should work four days; but the chief Pasha, who lives in Diarbekir, disregarded all these regulations. He is impressing men by the thousand, within a radius of forty miles, and compels them to labor from eight to twenty days each. There is no shelter, and the majority of the poor villagers have very scant clothing, and at night lie upon the bare ground, without any covering except the tattered cotton garments which they wear during the day. Very many become sick from the exposure, and but for the remarkably pleasant weather which we now enjoy, the amount of sickness would be fearful. Some of the tales of suffering and oppression are really heart-sickening; but I hope that the benefit of the road will, in the end, be something of a compensation."

BIBLIOGRAPHICAL.

"What is Truth? An Inquiry concerning the Antiquity and Unity of the Human Race, with an examination of recent Scientific Speculations on those Subjects. By Ebenezer Burgess, A. M., Member of the American Oriental Society, Anthor of a Mahratta Grammar, Translator of the Surya Siddhanta, etc., etc." Boston: I. P. Warren.

The author of this work was a missionary of the American Board in Western India from 1839 to 1853, and the volume is dedicated to the Board. In his later years he devoted much time to the earnest study of questions which he has here discussed, and in the winter of 1867 he gave a course of lectures before the Lowell Institute (Boston), on the "Antiquity of Man," which he was requested to prepare for the press. But before he had completed this work of preparation, he died. The materials left by him have been thoroughly revised by Rev. I. P. Warren, thrown into the form of essays instead of lectures, and now appear in a volume of 424 12mo pages. A notice of the work in the "Congregationalist," apparently by one who has carefully examined it, says: "Mr. Burgess's life as a missionary for many years in India, doubtless had much to do with settling his mind upon the questions herein treated. His converse with the ancient customs and literatures of the East quickened and fostered his native taste for studies in this direction, and we are satisfied that he has furnished us in this a book of real learning and research, and one of great practical value. . . . . We know of no volume which goes over the same ground with such thorough and careful research as this."

EMBARKATIONS.

Rev. Orson P. Allen and wife, of Harpoot, Eastern Turkey, sailed from New York for Liverpool, April 5, returning to their field.

Rev. L. D. Chapin and wife, of the North China mission, sailed from San Francisco, by steamer, May 1, returning to their field. They were accompanied by Miss Jane E. Chapin, of Springfield, Ill. who goes to join the same mission.

Rev. Marshall D. Sanders, of the Ceylon mission, and Mrs. Caroline Z. (Webb) Sanders, of Adams, N. Y., Rev. Thomas S. Smith, son of Rev. J. C. Smith, of the Ceylon mission (educated at Amherst College, and Bangor and Andover Seminaries), and Mrs. Emily Maria Smith, daughter of Rev. S. B. Fairbank, of the Mahratta mission, sailed from New York, May 10, by steamer, for Liverpool, on the way to Ceylon.

Rev. Joseph K. Greene and wife, of the Western Turkey mission, and Miss Mary L. Wadsworth, M. D., going to join that mission (at Constantinople), sailed from Boston, May 11, by steamer for Liverpool, on the way to Turkey.

DEATH.

At Honolulu, Sandwich Islands, March 20, Mr. Amos S. Cooke, aged 61. Mr. Cooke, who had been engaged in business in New York, sailed from Boston in December, 1836, to engage in teaching at the Sandwich Islands, in the service of the American Board. Arriving at the Islands in April, 1837, when the general meeting assembled he and his wife were selected to take charge of the Royal School, then about to be established, and continued in charge of it for twelve years. The present and the late King of the Islands, and a large part of the nobles of the realm were, in their youth, under his instruction in that school, finding a home in that Christian family. In 1849 Mr. Cooke was called to act as the business agent of the mission. In 1851, in connection with changes then made in the mission, he took his release from the service of the Board and became one of the business firm of "Castle and Cooke." He was chosen first deacon of the Fort Street Church when it was organized in 1852, and a notice in the Honolulu papers states: "For the warmth, earnestness, and stability of his zeal, he has had few equals. As a merchant and as a Christian he was known and highly esteemed here for many years, as well as a missionary teacher."

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.		
Portland, West Cong. ch. and so.		5 00
Franklin county Aux. Soc. Rev. I. Rogers, Tr.		
Wilton, Cong. ch. and so.		15 50
Oxford county.		
Bethel, 2d Cong. ch. and so.		10 00
Union Conf. of Ch's.		
Bridgeton, Cong. ch. and so.		25 81
York county.		
Saco, Benevolent Society of 1st Cong. ch. and so., to const. Rev. B. M. Frink, H. M.	79 00	
York, a friend,	1 50	—80 50
		136 81
Legacies. — Bath, George F. Patten, add'l, by James T. Patten, Ex'r,	500 00	
Wells, Mrs. Hannah Gooch, add'l, by Joseph Dane, Ex'r,	500 00	—1,000 00
		1,136 81

NEW HAMPSHIRE.

Coos county.		
Colebrook, Cong. ch. and so.		11 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Francestown, Cong. ch. and so., of wh. from Mrs. Jesse Woodbury, 5;	31 59	
Goffstown, Cong. ch. and so.	30 10	
Nashua, Olive st. Cong. ch. and so.	32 20	
Pelham, "A thank-offering,"	10 00	
Temple, Cong. ch. and so.	25 00	—128 89
Merrimack co. Aux. Soc.		
Concord, South Cong. ch. and so. m. c., 3 months, to const. George E. Jenks, H. M.	103 61	
Hopkinton, Cong. ch. and so.	43 50	
Loudon, George W. Jones,	15 00	—162 11
Rockingham county.		
Exeter, Union m. c. at 2d Cong. ch.		9 00
Strafford county.		
Sanbornton, Cong. ch. and so., annual coll. in part,		15 25
		326 25
Legacies. — Winchester, E. M. Alexander,		100 00
		426 25

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.		
New Haven, a friend,		1 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
McIndoes Falls, Cong. ch. and so.	30 00	
St. Johnsbury, Isaiah Carpenter,	15 00	—45 00
Chittenden co. Aux. Soc. E. A. Fuller, Tr.		
Burlington, "C. K. W.,"		10 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Swanton, Hervey Stone,		4 00
Orange county.		
Chelsea, "A Friend," by Rev. E. E. Herrick,	1 50	
Strafford, Cong. ch. and so.	17 00	—18 50
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		
Derby, Maria A. Newcomb,		4 00
Rutland co. James Barrett, Agent.		
Benson, Cong. ch. and so.	33 00	
West Rutland, Cong. ch. and so., in part,	124 40	—157 40
Washington co. Aux. Soc. G. W. Scott, Tr.		
Barre, Cong. ch. and so. m. c.	6 60	
Northfield, Cong. ch. and so.	18 39	—24 99
Windham co. Aux. Soc. C. F. Thompson, Tr.		
Putney, Rev. A. Foster,	5 00	
Windham, Cong. ch. and so.	6 50	
Westminster West, Ladies' Charitable Society,	3 00	—14 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Norwich, Cong. ch. and so. m. c., 3 months,	19 50	
Springfield, Lincoln Whitcomb,	10 00	
Weathersfield, Central Cong. ch. and so.	13 75	

Woodstock, 1st Cong. ch. and so., bi-monthly coll. 29 65—72 90

352 29

Legacies. — Essex, Nathan Lathrop, add'l, by S. G. Butler, Ex'r, 35 00

387 29

MASSACHUSETTS.

Barnstable county.
Waquoit. Cong. ch. and so. 9 00
Berkshire county.
Williamstown, Cong. ch. and so. m. c. 6 00
Boston and vicinity.
Boston, of wh. from Ariel Low, to const. G. S. Low, H. M., 100; Miss F. D. Nelson, 5; Miss Nelson, 1; 4,151 91
Chelsea, Winn. Cong. ch. and so. m. c. 31.55; Broadway Cong. ch. and so. m. c. 25.83; 57 38—4,209 29
Brookfield Asso'n. William Hyde, Tr.
Barre, Evan. Cong. ch. and so., annual coll. 114.93, m. c. 96.81; 211 74
North Brookfield, 1st Cong. ch. and so., March m. c. 8 00—219 74
Essex county.
Andover, South Cong. ch. and so., to const. GEORGE RIPLEY, Mrs. HARRIET A. RIPLEY, and Mrs. MARTHA E. LIVINGSTON, H. M. 583 25
Essex co. North Conf. of Ch's. William Thurston, Tr.
Newbury, a lady, 5 00
Newburyport, Prospect st. Cong. ch. and so. m. c., since August, 1870, 54.36; Miss E. Bassett, 30; 84 36—89 36
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. Cong. ch. and so. (of wh. from Gents, 342.25, Ladies, 119.10, m. c. 261 99 = 723 34, less previously ack'd, 340.29), to const. WILLIAM R. GORDON, ISRAEL FOSTER, ANDREW K. OBER, JOSEPH H. BAKER, HEZEKIAH O. WOODBURY, NANCY J. CLAXTON, and EMILY FOSTER, H. M. 383 05
Lynn, S. M. Bubier, 500; Richard Tufts, 1; 501 00
Marblehead, 1st Cong. ch. and so. 60 50
Peabody, a friend, 50 00
Salem, Tabernacle Cong. ch. and so., annual coll. 678.65, m. c., add'l, 18.83; 697 53—1,692 08
Hampden co. Benev. Asso'n. Charles Marsh, Tr.
Chester, 2d Cong. ch. and so. 19 00
Chicopee, 2d Cong. ch. and so. 31 98
Holyoke, 2d Cong. ch. and so. 8 26
Palmer, 2d Cong ch. and so. 10 37
Springfield, "Unabridged," 1,000 00—1,069 61
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Williamsburgh, 1st Cong. ch. and so. 76 35
Middlesex county.
Cambridge, 1st Church and Shepard Society, in part, 606 77
Cambridgeport, Prospect st. Cong. ch. and so., annual coll., in part, 459.24, April m. c. 8.10; 467 39
Dracut, 1st Cong. ch. and so. m. c. 11 00
Medford, Mystic Cong. ch. and so., annual coll. 283 35
Natick, 1st Cong. ch. and so., to const. MARK B. BABB and Mrs. CLARA D. JONES, H. M. 204 15
Newton, E. W. N., 16 00
North Cambridge, Mrs. P. Lesure, 1 00
Wilmington, Mrs. Charlotte Buck, deceased, 60; Jonathan Manning, 12; 72 00—1,666 66
Middlesex Union.
Dunstable, Cong. ch. and so. 12 50
Pepperell, M. D. Boynton, 1 00
Westford, Cong ch. and so. 14 50—28 00
Norfolk county.
Brookline, Harvard Cong. ch. and so. 2,000 00
Grantville, Cong. ch. and so. m. c. 28 73
Medway, 1st Cong. ch. and so. 9 56
West Roxbury, South Evan. ch. and so. m. c. 13 08—2,051 37
Plymouth county.
East Bridgewater, Union Cong. ch. and so., to const. Rev. AUSTIN DODGE, H. M. 30 00
West Bridgewater, Mrs. Julia F. Leach, 5 00—35 00
Taunton and vicinity.
Fall River, Central Cong. ch. and so. m. c. 79 08
Mansfield, Cong. ch. and so. 16 50
Rehoboth, Cong. ch. and so. 20 87—116 45
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Hubbardston, Amasa G. Davis, 25; a friend, 10; 35 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Northboro, Evan. Cong. ch. and so., annual coll., to const. JONAS S. BIGELOW, H. M. 134 48
Shrewsbury, Cong. ch. and so. 37 82
Worcester, Central Cong. ch. and so. m. c. (of wh. from L. P. G., 25, 202.28), 227.28; Union Cong. ch. and so. m. c. 151.21; 378 49—550 79
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Westboro, Cong. ch. and so. m. c. 19 75

12,457 70

Legacies. — Conway, Asa Howland, in part, by Austin Rice and E. D. Hamilton, Ex'rs, 500 00
Middleboro, Rev. Israel W. Putnam, by C. F. Pierce, Ex'r, 100 00
North Andover, Sally Foster, to constitute ISAAC FOSTER (Ex'r). H. M. 101 67
Lancaster, Miss Sophia Stearns, interest, by W. W. Wyman, Adm'r, 7 60—709 27

13,166 97

RHODE ISLAND.

North Scituate, Cong. ch. and so. m. c. 13 00

CONNECTICUT.

Fairfield co. East Aux. Society.
Stratford, G. Loomis, 2 50
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Greenwich, proceeds of locket, given by an aged lady, 4 50
Hartford co. Aux. Soc. E. W. Parsons, Agent.
Buckingham, Cong. ch. and so. 17 00
Collinsville, Cong. ch. and so. 20 00
Granby, a friend, by Rev. T. D. Murphy, to const. JAIRUS CASE, H. M. 100 00
Hartford, Centre Cong. ch. and so. m. c. 26 31
South Windsor, 2d Cong. ch. and so. 17 59
Unionville, Cong. ch. and so. 19 00
West Avon, Cong. ch. and so. 18 50
West Hartford, Cong. ch. and so. m. c., for China, 36 43
Windsor, Cong. ch. and so. 65 00—310 83
Hartford co. South Consociation.
Middletown, Jacob F. Huber, a monthly donation, 1 00
New Britain, 1st Cong. ch. and so., coll. 279 90, m. c. 68.73; 348 63—349 63
New Haven City. F. T. Jarman, Agent.
3d Cong. ch. and so. 101 43; Chapel st. church, a friend, 25; 1st Cong. ch. and so. m. c. 22.09; North Cong. ch. and so. m. c. 12.50; Davenport Cong. ch. and so. m. c. 9.67; 170 69
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Guilford, 3d Cong. ch. and so. 50 00
Northford, Ladies' Miss'y Asso'n, 27 65—77 65
New Haven co. West Conso'n. E. B. Bowditch, Tr.
Birmingham, Cong. ch. and so. m. c. 68 94

Milford, 1st Cong. ch. and so., April m. c. 20 0
West Haven, Cong. ch. and so. m. c. 14 36—103 30
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
New London, Asa Otis, 1,000 00
Stonington, 2d Cong. ch. and so. m. c. 19 81—1,019 81
Tolland co. Aux. Soc.
Vernon, Rev. A. S. Chesebrough, 5 00
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Hampton, Cong. ch. and so. 25 14
Putnam, 2d Cong. ch. and so., annual coll. 306.15. m. c., 4 months, 28.82, to const. C. N. Fenn, E. N. Tourtellott, and G. W. Phillips, H. M. 334 97
West Killingly, I. Simmons, 5 00—365 11

2,409 02

NEW YORK.

Batavia, Mrs. Harriet L. Tracy, 4 00
Binghamton, Elias Hawley, deceased, 250 00
Brouxville, J. M. P. 25 00
Chili, Pres. church, 12 15
Clinton, Ladies of Houghton Sem'y, to const. Abbie S. Hervey, Andover, Mass., H. M. 100 00
East Sandy Creek, Cong. ch. and so. 15 00
Himrods, Mrs. Hester Ayres, 20 00
Hoosick Falls, Pres. ch. and so. 48 00
Meridian, Rev. T. R. Townsend, with prev. dona., to const. C. T. Gardner, Fulton, N. Y., H. M. 25 00
Mooers, Rev. A. Hemenway, 20 00
Moriah, Cong. ch. and so. 12 00
New York City, Broadway Tabernacle ch. (of wh. from D. C. Ripley, 100; J. T. Leavitt, 50; [50 from J. T. Leavitt, prev. ack'd, in May Herald, as from Brooklyn, Church of Pilgrims]), 100; Harlem Cong. ch. and so. m. c. 15; Society of Inquiry in Union Theol. Sem'y, 6; D. Willis James, 1, 000; 1,121 00
Rochester, Plymouth ch. and so. 117 43
Rock Stream, James Ratray, 5 00
Saugerties, Cong. ch. and so. 35 70
Sidney Plains, 1st Cong. ch. and so. 10 50
Smyrna, 1st Cong. ch. and so., annual coll. 25 25
Spencer, Alvah Austin, 5; J. B. Hull, 5; 10 00
Spencertown, Mr. and Mrs. D. Warren, 2 00
Troy, Mrs. S. W. Dana, 4 00
Westmoreland, Cong. ch. and so. 12 00—1,874 68

Legacies. — Camden, Bennett Cobb, to const. Bennett Cobb (Executor), H. M. 100 00
New York, Richard G. Pardee, by Rebecca C. Pardee, Ex'x, 100 00
Vernon, Mrs. Sarah Bronson, by T. M. Mitchell, Ex'r, 2,000 00—2,200 00

4,074 03

NEW JERSEY.[8]

Newark, 1st Cong. ch. and so. m. c. 77 59
Plainfield, Mrs. Oren Johnson, 5 00
Vineland, Presbyterian Congregation, 5 00—87 59

PENNSYLVANIA.

Harrisburg, R. F. Kelker, 25 00
Lock Haven, G. B. Perkins, 4 76
Philadelphia, "J. D. L.," monthly donation, 50 00—79 76

DELAWARE.

Glasgow, E. W., 5.20; Mrs. E. W., 5.20; 10 40

DISTRICT OF COLUMBIA.

Washington, 4th Pres. church, 23 65

KENTUCKY.

Berea, Cong. ch. and so. 5 00

OHIO.

By William Scott, Agent, Cincinnati, Ohio.
Dayton, J. A. J. Inskeep, 10 00
Brookfield, Welsh Cong. ch. and so. 20 45
Chatham Centre, Cong. ch. and so., of wh. from S. J. Shaue, George Packard, and O. S. Shaw, 5 each; 41 60
Cincinnati, Mrs. A. D. Breed, 50 00
Clarksfield, Spelman Pelton, 15 00
Cleveland, P. M. Ozanne, 10 00
Columbus, 1st Cong. ch. and so. m. c. 6 months, 50 00
Norwalk, E. C. Cooke, 1 00
Painesville, 1st Cong. ch. and so., for first quarter of 1871, 90 00
Syracuse, Welsh Cong. ch. and so. 5 00
Toledo, 1st Cong. ch., annual coll., in part, Edson Allen, 10, Mrs. Edson Allen, 5; 15 00—298 05

308 05

Legacies. — Cleveland, Elisha Taylor, add'l, by Mrs. Elisha Taylor, Ex'x, 102 03
Windham, Linus Scott, by Flavia C. Scott, Adm'r, 404 00—506 03

814 08

INDIANA.

Byrneville, Rev. Philip Bevan, 2 85

ILLINOIS.

Champaigne, Cong. ch. and so. 14 60
Chicago, U. P. Cong. ch., H. M. L., 25; 1st Cong. ch. and so. m. c. 18.58; 43 58
Crescent, Cong. ch. and so. 4 22
Dover, Cong. ch. and so., annual coll. 40 00
Dundee, Cong. ch. and so. 24 00
Glencoe, Congregation, 41 62
La Moille, Cong. ch. and so. 19 52
Maconib, Cong. ch. and so. 11 80
Mendon, Cong. ch. and so. 3 45
Naperville, Cong. ch. and so. 18 50
Payson, Cong. ch. and so., to const. Rev. S. A. Wallace, H. M. 89 60
Port Byron, Cong. ch. and so. 10 00
Roseville, Cong. ch. and so., to const. Rev. James D. Wyckoff, H. M. 50 00
Victoria, Cong. ch. and so. 5 05—375 74

MICHIGAN.

Detroit, D. G., 10 00
Hopkins, a friend, deceased, 1 50
Lowell, 1st Cong. ch. and so. 11 50
Plainfield, Pres. church, 5 62
Wayne, W. Newell, 1 00—29 62

MINNESOTA.

Austin, Cong'l Union church, 43 84
Minneapolis, Plymouth Cong. ch. and so., of wh. from m. c. 25.14; 95 64—139 48

IOWA.

Burlington, Mrs. Joseph Everall, 5 00
Charles City, 1st Cong. ch. and so. 20 00
Chester, Cong. ch. and so., April coll. 15 00
Davenport, Edwards Cong. ch. and so. m. c., 2 months, 6 75
Grandview, N. G. Hamill, for work among the Bulgarians, 5 00
Independence, New England Cong. ch. and so., annual coll. 30 83
Monona and Luana, Cong. ch. and so. 5 40
Seventy-Six, Cong. ch. and so. 4 00—91 98

WISCONSIN.

Janesville, Cong. ch. and so. m. c. 57 95
Menasha, Cong. ch. and so. m. c. 15 14
Whitewater, Cong. ch. and so. m. c. 1 65—74 74

CALIFORNIA.

Benecia, Cong. ch. and so. 7 70
Grass Valley, Cong. ch. and so. 27 50
Oakland, 1st Cong. ch. and so. 55 00—90 20

CANADA.

Province of Quebec, Sherbrooke, Cong. ch. and so., annual coll. 31 85

FOREIGN LANDS AND MISSIONARY STATIONS.

——, "A Missionary in the East," 100 00
England, Liverpool, Daniel James, 1,000; London, "Two Friends" (15 gold). 16.61; 1,016 61
India, Madura, Monthly Concert coll's, 21 38—1,137 99

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. $967 67

MISSION SCHOOL ENTERPRISE.

Maine. — Biddeford, "The Gleaners" of Pavilion Cong. ch. 10; Garland, Cong. s. s. 7; 17 00

New Hampshire. — Bristol, Cong. s. s., for Abbott Miss'y School, Ahmednuggur, 36; Concord, South Cong. ch., Clara D. Berry, for school in Ceylon, 5; North Hampton, Cong. s. s. 20; Sanbornton, Cong. s. s. 33.75; 94 75

Vermont. — Barton, Cong. s. s., for school in care Rev. G. F. Montgomery, Marash, Turkey, 30; Chester, Mrs. Horace Harvey, 2; McIndoes Falls, Cong. s. s., Mrs. J. C. Gleason's class, 6.79; West Townshend, A. R. Pierce, 1; Windham, Cong. s. s. 17.50; 57 29

Massachusetts. — Auburndale, Cong. s. s., for school in care of Mrs. R. Winsor, Mahratta Mission, 40; Beverly, Dane st. Cong. s. s., for school at Sholapoor, India, in care Rev. Charles Harding, 60; Blackinton Union s. s.. for school at Moolai, Batticotta, Ceylon, 40; Boston, Old Colony Mission School, for school in care Rev. J. K. Greene, 10; Conway, Cong. s. s., for school in care Rev. W. W. Howland, Ceylon, 16.50; Fitchburg, Calv. Cong. s. s., for two students at Erzroom, Turkey, 88.80; Newbury, 1st Cong. s. s., for theological student in Eastern Turkey, 14.50; Newton Centre, Cong. s. s. 12.62; North Hadley, 2d Cong. s. s., for scholar in care Rev. L. Bartlett, Cesarea, Turkey, 45; Stoneham, Cong. s. s., for Micronesian Mission, 21; 348 42

Connecticut. — Berlin, Cong. s. s. 10; North Coventry, Cong. s. s. 12; North Stonington, Cong. s. s. 30; 52 00

New York. — Groton, Cong. s. s., in part, for student at Harpoot, 17.50; Little Falls, Pres. s. s., for a student in training class, Erzroom, 50; West Groton, s. s., by A. J. Conger, 7; Woodhaven, Cong. s. s. 2.65; 77 15

District of Columbia. — Washington, Junior Foreign Miss'y Society of 4th Pres. church, 24 87

Ohio. — Belpre, Cong. s. s. Miss'y Society, of which for school at Nunaville, Ceylon, 60, for mission school, "Belpre Light House," in charge of Rev. H. M. Bridgman, Zulu Mission, 50; 110 00

Illinois. — Chicago, U. P. Cong. s. s., for pupil in care Rev. A. L. Riggs, Dakota Mission, 32.54; Tabernacle Cong. church, Mrs. Hubbard's Faithful Band, 3: Galesburg, ("The Prairie Gleaners," 30; Rev. A. L. Chapin and wife, 25, T. B. Van Schaack, 21, for Boys' Boarding School at Tung-Cho, China), 76; Granville, Cong. s. s. 4; Hickory Point, Union s. s., a class of girls, 1.85; Mendon, Cong. s. s. 4.60; 121 99

Michigan. — Tecumseh, Pres. s. s. Miss'y Society, annual contribution for a catechist in care Rev. W. B. Capron, Madura Mission, 50 00

Minnesota. — St. Paul, Plymouth Cong. s. s. 15 00

968 47

Donations received in April, 21,999 14

Legacies, " " " 4,550 30

$26,549 44

☞ Total from Sept. 1st. 1870, to April 30th, 1871. $262,655 09

Chicago, Illinois, John E. Miller, 95 copies "Little Corporal" for 1871, for the missionaries, at 1.50 each, 142.50.

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

MAINE. — Bridgton, Cong. s. s. 3; Gray, Cong. s. s. 2.40; Kenduskeag, Cong. s. s. 1.75; New Gloucester, 1st Cong. s. s. 13 75. — **20.90.**

NEW HAMPSHIRE. — Dover, Belknap Cong. s. s. 5; Portsmouth, North Cong. s. s. 10; Windham, Pres. s. s. 9.45. — **24.45.**

VERMONT. — Granby, Cong. s. s., Mary W. Rice's class, 1.50, George A. Appleton's class, 50c.; Morrisville, Friends, by Mrs. H. E. Bailey, 2.50; North Bennington, Cong. s. s. 3; Norwich, Cong. s. s. 5.50; Putney, Cong. s. s. 5.75; Quechee, Cong. s. s. 5; Springfield, W. L. Whitcomb, 1; West Townshend, 3.85. — **28.60.**

MASSACHUSETTS. — Beverly, Thomas S. Simonds, 50c.; Boston, Joseph R. Draper, Jr., 1; Centreville, Cong. s. s. 2.50; Charlestown, Winthrop, Cong. s. s. 13 28, a lady, 75c.: Fitchburg, Allie H. Simonds, 50c.; Hubbardston, Cong. s. s. 14 25; Marion, Cong. s. s. 7.25; Marshfield, Mr. and Mrs. J. H. Bourne, 1 each; Medway, 1st Cong. s. s. 10; Melrose, Cong. s. s. 22.35; Monson, Cong. s. s. 8.02; Newburyport, Mrs. T. C. Tyler and daughter, 2; Newton Centre, Cong. s. s. add'l, 2 38; North Hadley, 2d Cong. s. s., Mrs. S. F. Cooley's class, 4.50; Reading, Bethesda Cong. s. s. 27.40; Saugus, Cong. s. s. 5; Townsend, Cong. s. s. 6.29; Wenham, Cong. s. s. 11.02; West Roxbury, Cong. s. s., add'l, 50c.; Winchendon, 1st Cong. s. s. 2.25; Yarmouth, Cong. s. s. 10.52. — **154.26.**

RHODE ISLAND. — Barrington, Cong. s. s. — **10.00.**

CONNECTICUT. — Bloomfield, Cong. s. s. 3; Darien Depot, Cong. s. s. 10; East Hartford, Cong. s. s. 14.75; Lisbon, Cong. s. s. 3; Long Ridge, Cong. s. s. 1.75; Middlebury, Cong. s. s. 5; Milford, 1st Cong. s. s. 12.80; New Canaan, Cong. s. s. 12; New Haven, E. C. Douglass, 1; North Stonington, Cong. s. s. 4.25; Norwich, Miss'y Asso'n of 2d Cong. s. s. 27.10; Plymouth, Cong. s. s. 5; West Avon, Cong. s. s. 75c.; West Hartford, Cong. s. s. 6.29; West Killingly, Westfield Cong. s. s., add'l, 50c. — **107.19.**

NEW YORK.—Boonville, 1st Pres. s. s. 6.95; Brooklyn, J. Davenport, 3; Cherry Valley, Pres. s. s. 10; Fredonia, Pres. s. s. 5; Greenbush, Pres. s. s. 20; Parishville, Union s. s. 2.55; Perry Centre, Cong. s. s. 12; Sauquoit, Pres. s. s. 5.50; Somerset, Miss'y Society, by A. E. Bennett, Sec'y, 10; Union Centre, Cong. s. s. 4; Wadham's Mills, two children, 6c.; West Bloomfield, Cong. s. s., add'l, 8. — **87.06.**

PENNSYLVANIA. — Blairsville Mission s. s. (colored), 8.35; Erie, Minnie, Belle, and Benny Simonds, 50c.; Pittsburg, Plymouth Cong. s. s. 6.50.—**15.35.**

DELAWARE. — Port Penn, Pres. s. s. — **10.00.**

VIRGINIA. — Norfolk, s. s. A. M. E. Church. — **5.00.**

GEORGIA. — Columbus, Rosa Dean. — **1.00.**

ARKANSAS. — Lewisville, Oakland colored s. s. — **2.50.**

OHIO. — Coolville, Cong. s. s. 2; Hudson, Cong. s. s., add'l, 8; Marietta, 1st Cong s. s. 15.41; 2d Cong. s. s. 1.30; Children's Home s. s. 1.37: Marysville, Mrs. H. G. Scott, 50c., F. H. Wood, M. R. Pasco, Minnie A. Brown, 25c. each; Painesville, 1st Cong. s. s., "Mite Society of the Little Ones," 30. — **59.33.**

ILLINOIS. — Beardstown, Cong. s. s. 5; Big Rock, Welsh Creek Cong. s. s. 1.50; Blue Island, Union s. s. 3 75; Cerro Gordo, s. s., by A. M. McKinney, 4.50; Chicago, Leavitt st. Cong. s. s. 6.67; Dundee, Cong. s. s. 7.22; Hampton, Cong. s. s. 2.15; Jacksonville, Cong. s. s. 10; Malden, Cong. s. s. 5.50; Mendon, Cong. s. s. 5.70; Wataga, 1st Cong. s. s. 8; Waverly, Cong. s. s., add'l, 7. — **66.99.**

MICHIGAN. — Lowell, 1st Cong. s. s. — **2.50.**

IOWA. — Danville, Cong. s. s. 2; Grinnell, 1st Cong. s. s. 25; West Branch, Friend's s. s. 5.65. — **32.65.**

WISCONSIN. — Oconomowoc, Cong. s. s. 5; Platteville, Cong. s. s. 8.28. — **13.28.**

Foreign Lands and Missionary Stations.

PERSIA. — Oroomiah, "The Golden Chain" of the Female Seminary. — **8.16.**

Amount received in April, $649 22

Previously acknowledged, 7,236 98

☞ Total, to April 30th, 1871, $7,886 20

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